223637 Sir Geoff. Chaucer

A DETEC TION OF THE Deuils Sophistrie, wherwith he robbeth the vnlearned people, of the true byleef, in the most blessed Sacrament of the aulter.

Vlmeo ne sicut serpens euam seduxit astutia sua: ita corrumpantur sensus uestri, & excidant a simplicitate. 2. Cor. 11.

1546.

GR. III.
BR. MUS.

¶ STEVEN Bisshoppe of Wincheſter to the reader.

Onſyder gentle reader, how ful of iniquite this tyme is, in whiche, the hyghe myſterie of our religion is ſo opẽly aſſaulted. Byleue not euery ſpirite, and myſtruſte thyne owne iudgement, aboue the reache of thy capacite. Yf thou beeſt hungry for knowledge, take hede thou falleſt not on euery careyn. Be deſyrouſe of the very truth, and ſeke it as thou art ordered, by the direction of Chriſtes churche, and not as deceytfull teachers, wold leade the, by theyr ſecrete waies. Folow God and his myniſters, whom he ordereth to rule, and rather conforme knowlege to agre with obedience, where goddes truthe repugnethe

not vnto it, then with violation of obedience, which is a displeasaunt fault to enterprise the subuersion of goddes honoure and glory. Finally reade whē thou readest, with fauour, to that truth, whiche the consent of Christes churche, hath from the beginnynge commended vnto vs, and reuerentlye at theyr handes receyue the true vnderstādynge of scriptures, whose true testimonie hath certified vs of the selfe same scriptures. And haue alwaies in remembraunce the wordes of saint Iames, howe God resisteth the presumptuouse and arrogant and geueth grace to suche as be in spirite, meke and lowly, whiche gyfte, God graunte the, and well to feare.

A DETECTION OF the Deuyls Sophistrie, wherwith he robbeth ỹ vnlearned people, of the true belefe, in the mooſt bleſſed Sacrament of the aulter.

THe firſt chiefe and pryncypall poynt of decepte and ſophiſtry is, to make euery mã thike of him ſelfe, further then is in dede in him, by this perſuaſiõ, that god graunteth true vnderſtandinge and wiſedome, to euery man, that wold haue it, hath nede of it, & aſketh it, in his name, whiche hathe ſuche an euydente truth in it, as no man can dyrectly deny it, and gainesay it, for ſo god doth in dede, & yet not ſo as the vnlerned do take it, & thinketh it to be

The deuell deceyuyth moſt craftely when he pretendyth truth.

vnderstanded. For albeit god giueth al knowlege, to fede the soule, as he giueth also all foode and nourriture to the corporall bodies, and it is for both, generally sayd,

Psalm. 54. Iacta super dominum curã tuam, et ipse te enutriet. wherin god hath also, to shew his omnipotency giuẽ sodenlye, speche to them that could

Ierime. I. not speake, as to Jeremy, geuen the vnlerned, sodenly knowlege, to

Ioan. 2 confound the great clerkes, chaun ged water into wine in a moment, to make chere to gestes of the feast,

Math. 14. and multiplied by his blessing, the fiue loues to the necessary releef of

Exodi. 16. the hungry, fed his people with

Exodi. 17. manna in desert, and geuen thẽ for releef, out of the hard dry stone wa ter: Yet we may not hereof presume, that god, bycause he can alwaies, therfore also he wil alwaies contynually worke new myracles, and giue his giftes out of ordre

and

and make herueſt in Febꝛuary, oꝛ childꝛen and rude ignoꝛantes, lerned beſoꝛe they go to ſcoole. And in dede, we myght aſwel and better aſke our bodely ſoode without our labour, and ſeſonable time as aſke the knowledge of lernynge, to inſtructe the ſoule, without tyme oꝛ due endeuoꝛ, wherwith to attayne the ſame. It is goddes woꝛke, that we come by it when we come by it with our labour and teachynge of other, foꝛ neque qui plantat eſt aliquid, neque q rigat, ſed qui incrementum dat, deus. And we that in our Pater noſter, aſke our daylye bꝛead, knowledge it to come of god when we haue it, and yet no man boſteth him ſelfe to haue it, by cauſe he hath aſked it, oꝛ loketh otherwiſe foꝛ it, but by thapplyeng of his labour and induſtry thervn to, which perſuaſion if theſe ſymple vnlerned, had in the atteinynge of

1 Cor. 3.

Math. 4.

wiſe-

wisedome, they wold mistrust their owne iudgement and thinke themselfe (as they be) vnlerned, and without longe exercise and diligent endeuor, with a vessell mete and apte to receiue the same, not thinke thē selfe to haue obteined that gifte of god, ne be able for want therof, to discusse of lerning. This false persuasion of lerning, wherewith the deuyll inueigleth the simple and ingendreth in them a pryde of conninge and vnderstandinge, whiche they haue not, is the foundacion & roote, wherupon is buylded and groweth false doctrine in the high misteryes of our religion, & specyally in the most blessed Sacramēt of thaulter, wherin diuerse haue of late peuersely reasoned, & vnlearnedly spoken w̄ such presūptuouse pryde, & intollerable arrogancy as declare plainly the same to procede of the spirite of the deuyl ful of errours.

rours, & lyes, blyndenes, & ignoraunce, by reason wherof, they stũble in the playne way, & can not see in the mydde day. For what can be more euidently spoken of the presẽce of Christes natural body and bloud, in the most blessed sacramẽt of the aulter, thẽ is in those wordes of scripture whiche our Sauioure Christ ones said, and be infallible truth, and styll sayth, in consecration of this most holy Sacrament, by the cõmon ministre of ỹchurch. This is my body. But againste this truth, the deuyll striueth, and fyghteth by his ministers, & lewde apostels, with sophistical deuyses, wherwith he troubleth the grosse imaginaciõs of the symple people. And hauynge ones enchaunted, the rude wyttes with this charme of presũptuouse knowledge (wherof I spake before) wherby the ignorãt, waxeth so arrogãt, as he

Chrisost. ho. 60 Non sunt humane uirtutis hec opera, que tunc in illa cena confecit, ipse nunc quoq; operatur, ipse perficit, nos ministrorum ordinem tenemus qui uero hec sanctificat, & trãsmutat, ipse est.

 maketh

maketh him selfe able to iudge and discerne, betwene playnnes and craft, bytwene reason and sophistication, betwene argument and argument, expolition and expolitiō, suche as be thus ouerthrowen in their iudgement, and so blynded in themselfe, the deuyll easely entangleth and byndeth fast to him, with carnall reasons, deceitfull expositions, crooked argumentes, and counterfet cōtradictiōs, and therby leadeth them away, captiue and thralde, from the true catholique byleefe in this mooste holye sacramente, which sophystry and deceptes, be diuersely tempered, after these sortes.

AND FYRST to the carnall man, the deuyll bringeth carnall reasons, and for confirmation, and proufe of them calleth to witnes, the carnall senses, both of the bodye and soule. And streyght

thyne

thyne eye sayeth, there is but bread and wyne. Thy tast saith the same. Thy felinge and smellynge agre fully with them. Herevnto is added the carnall mans vnderstandyng, whiche bycause it taketh the begynning of the senses, procedeth in reasoning sensually. And (as the Epicures dyd) concludeth that ỹ senses togither, can not be decey-ued. wherevpon also the Epicurians saide, the sonne was but two fote brode, because theyr eye iudged it to be no bygger. And from this they wolde not be brought, but remayned as ferme, in that foly, as some heretiques do, in this mischeuous dcuellysh misbeleefe, against the mooste blessed Sacrament of the aulter. Wherefore all suche as ground their errour, agaynst this mooste blessed Sacrament, vpon the testimonye of theyr sight, their taste, felyng, or smell, or

other

otherwise vpon their carnall vn-
derstandinge, bycause they can not
by their carnall reason, comprehēd
it, all such be besily and blynd, and
farre from the knowledge of the
misteries of our religion, as wher-
in our senses and reasō, be by faith
condempned and reproued, finally
declare them selue to be suche men,
as seme to require teachinge in the
principles and begynnynges of
our religion, wherin their grosse
carnall reasons, yf they were truly
mortified, they shulde not so stob-
bernly and arrogantly meddle, in
the discussion of the inscrutable
misterye in the most blessed sacra-
ment of thaulter. For yf theyr sen-
ses were by true faith, ouerthro-
wen & put to confusiō, in the byleue
of ỹ holy trinite, ỹ father of heauē,
the sone, & holy ghost, to be insepa-
rably deuided in thre psons, & diui
sibly ioyned i one godhed & essēce
whiche

which Gregorye Nazianzene spea-
keth thus in greke. ἐνικῶς λιαιρου-
μένην ἑλλαμψιν καὶ συναστομένην
λιαιρετῶς Wherein we knowe by
faith, the truth, so to be, howe so
euer our reason spurneth and ten-
teth vs to the contrarye, If these
mennes senses were tamed; in the
beleuynge scripture of creation of
the worlde, by god in time, and of
nothynge, contrarye to the discussi
on of mans reason, whiche the phi-
losophers coulde not temper, to
agre, that of nothynge, was anye
thynge made, If in the misterie of
the incarnation of our sauioure
Christe, the rebellion of mans sen-
ses, were throughlye trode vnder
fete, and brought in due subiecti-
on, to gyue place to faythe, wher-
by we byleue that the sonne of god
(which we confesse truly) to be im-
mensus, was yet conteyned in the
holy virgins wombe, & a creature,
to

Grego. Naizan. περὶ θεο-
λογίαι.

to conteyne the creatour, and as the churche reioysing, doth daylye acknowledge, in worshypping the blessed vyrgin Marye.

Quem totus non capit orbis,
In tua se clausit viscera, factꝰ homo

Whiche to mannes reason implieth an insoluble contradiction, to saye that in her wombe, shulde be shut in, that al the world could not conteyne. And then further the true story of Christes gospel wherin is truely reported to vs howe Christ entred to his disciples, after his resurrection the gates beynge shut, and rose out of his graue the same remaining styl shut, which to our understandyng, maketh a signification of two bodies to be in one place togither and occupie the same place, at one tyme, And is to mannes sensuall and carnal knowledge impossible, and is neuertheless in ꝯ said myraculouse passage

of

of our sauyour Christ moost truly verified. But if in these, and many other, the carnall man had in the foundacion of our faith fully acknowleged his weaknes, his blīdnes, his imbecillitie & ignoraunce, the same wolde neuer presume agayne, eyther to improue the presence of the naturall body of our Sauiour Christe, in the most blessed Sacrament of the aulter, in fourme of bread & wine, by carnal deuyses, ne trauayle to be satisfied in consideration of the circumstaūces of the same. For lyke as in the other misteries of the Trinite, the creation of the world, the incarnation of Christ, and also resurrection of the fleshe, (wherof I haue not spoken, but may say, as I haue in the other) carnal reason is excluded, by certentie of faith: so shulde it be in all other mysteries, whiche all together, be the body of our religion

Chriso. ho. 60. Credamus ubiq; deo, neq; repugnemus ei, etiam si sensui & cogitacioni nostræ absurdum esse uideatur quod dicit, superetq; sensum & rationem nostram, quod in omnibus, & precipue ī mysteriis faciamus, nōdla quæ ante nos iacent solummodo spicientes, sed uerba quoq; eius to-

mentes. Nam uerbis eius defraudari non possumus, sensus uero noster decepta facilli mus est, illa falsa esse non possunt, is sæpius ac sæpius decipitur. Quoni amergo ille dixit, Hoc est corpus meum, nulla tenemur ambiguitate, sed credamus & oculis intellectus id perspiciamus.

legion, wherein we haue the true knowledge of god, which the deuil laboureth to subuerte and ouerthrowe, and vseth therin the instrumeint of mannes presumptuouse arrogancie, to know all as god doth, and to comprehēde in his capacite, the same, and what so euer exceedeth it, or repugneth therunto, to call that false, folye, lyes, and vntruth. After whiche sorte, mans foolyshe wysedome, hath enterprised at sundry tymes, to impugne the secrete misteries of goddes hyghe wysedome, & incomprehensible workes. And so the deuyll by the Arrians, (as he doth by the Turkes at this daye) hath assaulted the castell and sorte of our religion, by denyall of Christe to be very God, and with truthes falsly applied, gone about to make batterye and entrye, to ouerthrowe the same, lyke as he hath also attemptrd manye other mysteries.

misteries. But beinge in them by goddes power resisted, the deuyll assayeth to make entry nowe, by subuertinge the truthe in the most blessed Sacrament of thaulter, and to allure ỹ multitude of most carnall and rude capacities diuulgeth abrode, grosse carnall realõs, and wolde persuade the vnlerned that their ignorauunce in the circumstaunce (how,) should playnely proue to them, that the thing is not, & therwith whistleth in their eares, this enchauntment. If it were true that is taught in the sacramẽt of thaluter, by the papistes (whiche terme serueth for a token to thẽ, to proue ỹ matter nought) such and such incõueniẽces, should not to our senses folowe. Do we not se (saith the deuyll) the sacrament of thaulter that they call god their ydol, (o blasphemous tõgue) sometyme eaten of a mouse, some-

tyme waxe grene moulde, redde moulde, and blue mould: and here the deuyll refressheth his yonglynges with manye abhominable tales, suche as a scoffinge iestynge witte could deuyse, to haue benne done. Doth it not enter (sayth the deuyll) into the body, and so furth, and speaketh that lyketh him, more then honest eares can endure? And then the deuyll frameth the matter in fashion of lerninge, and firste with a counterfet religiō of mayntenaunce of gods truth, proponeth god, to be impassible, incorruptible and immortal, which is a most vndoubted truth, & thē foloweth thintended lye, thus, That which these papistes make God, & call ẏ sacrament of thaulter, that is corruptible, And here the senses beare witnes, The papistes god, (the deuyll sayth) is also passible. And here ẏ senses be also redy, & shall affirme,

they

they haue sene the mouse eate it, mans hande breake it, & mans teth teare it. It is also mortal (saith the deuyll) for the seles beare testimony, they haue sene it with a lodayn fire in a churche, cõsumed, Ergo then, (& with this the deuyl triumpheth & ꝯcludeth) there is not god, but it is an ydol, whiche wordes they vtter most blasphemouselye & falsely. But cõsider (christẽ reader) how far is it out of ỹ waye, to examyne mens senses or carnall reasõ, what they can depose of god, or his high secrete workes. This reasoning might serue to proue ỹ eyther Christe was not God (whiche no christẽ eare can endure) or els not to be true (which is most true & certeine) that Christe dyed or suffered for vs. And thus the deuilles disciple, wyll reason. God is impassible, Christe suffred: Ergo he was not god. Or thus. God is impassi-

ble, Chriſte was god: Ergo he ſuffered not. So as by theſe reaſõs, and reaſonynges, wherin the ſenſes ſerue for a prouffe, or carnall reaſon frameth thargumẽt: eyther we muſt with the Arryans denye Chriſt god blaſphemouſely, or conſent moſte folyſhly, to other falſe dreames, that Chriſt ſuffred not at al. But as we be learned moſt truly & certeynely in faith, that Chriſt was very God and perfyght mã, and without iniury to his godhed (whiche is impaſſible (ſuffered neuertheleſſe naturall death, for he was naturall man without ſynne, and when we knowe this truth aſſuredly by faith, regarde not what all our ſenſes repugne to the contrarye, ne we do not leane to their teſtimony in it: So in this high myſtery of the ſacrament of thaulter, when we knowe by faith the preſence of Chriſtes naturall body

and

and bloud, by the mighty operaciō of his word, prouoūced in the consecratiō by ỹ minister: what a tentation is it of the deuyl, to kepe a court wt our sēses & carnall reasoning (which be blind, & can not vnderstāde it) & of thē to make an enquest to knowe whyther my bylcef therin be right or no: which senses, if they had bē enquired of chrystes body, being cōuersaūt in erth, theyr testimony had bē of chryst, ỹ he was but a man, as other were, euen as they now affyrme the Sacrament to be but brede, as other brede is. Theyr capacite is no further, and therfore it is a madnes, and ouer rude grossenes, to commen with them in a matter (I knowe well) they can no skille of. But herin we shulde leane to our faith, groūded vpon goddes truth, and confesse all to be so, as god worketh by his omnipotēcy, and therwith acknowledge

ledge the weakenes of mans capa-
cite, not able to comprehende it, a
for asmuch as the plaine wordes of
scripture, declare, and testifie vnto
vs, the presence of ỹ moste precious
bodye and bloud of our Sauiour
Christ, in the sacramēt of thaulter,
we should not be shaken or altered
from that byleef, what so euer oure
sēses or carnal vnderstāding, shuld
barke to the cōtrary. If myne eye,
seeth the host cōsecrate broken (whi
che is dayly done in the masse) or
deuoured by a mouse, or otherwise
percase abused (whiche happeneth
rarely) is this a iust cause, why my
faith, shulde by and by wauer, and
mystrust the truth, by god declared
vnto me? Or els must carnal reasō
and vnderstāding be satisfied, how
it commeth to passe, that standyng
our faith in the moste blessed sacra-
ment of the presence of the natural
body and bloude of our sauioure
Christ

Chriſt, the ſame ſacrament may be broken, the ſame may be deuoured of the mouſe, the ſame maye be corrupte, or otherwiſe myſuſed: wher vnto fyrſt I ſaye this, that if after the wordes of conſecratiō, the hoſte conſecrate, were ſo by god preſerued, from the iniuries, and violences of other creatures, as it coulde not be brokē, deuoured, or corrupt, it were ſuch an outwarde myracle, to the open confuſiō of our carnal ſenſes, as wherby to take away the merite of our faith. For vnto the faithfull, ſuche myracles (as ſaint Paule ſaith) be not ſhewed but to the infidels. And a good true chriſten beleuyng man, knoweth this by faith, that good is inuiolable, impaſſible, incorruptible, immortall, and that our ſauyoure Chriſt, the ſeconde perſon in trinite, very god, hauynge the humayne nature, nowe vnite to the godhed and

1 Cor. 14.

and glozyfied, can not any moze
ſuffre in that bodye, violence oz coz
ruptiõ, ne be violate oz bzought to
Pſal:15. moztalyte. Quia nõ dabis ſanctũ
tuum videre corruptionem. And
therfoze what ſo euer mans ſenſes
affyzme of the violation, cozrupti=
on, oz deſtruction of the hoſte con=
ſecrate, a chziſten mannes faythe
knoweth moſt certeinly, that the
moſt pzecioule body of chzift, there
pzeſent in that hoſt, is not violate,
is not cozrupted, is not deſtroyed,
foz the faithful is aſſerteyned, that
Rom.6. Chriſtus reſurgens ex mortuis,
iam non moritur, mors illi vltra nõ
dominabitur. And therfoze the
ſame beynge truely taughte, and
enfourmed of goddes omnipotẽcie
conſydereth, that as Chzift beynge
conuerſaunt in earth, amonge the
malicioule Jewes, befoze the tyme
of his paſſion, and when the ſame
was not yet come (as the goſpell
ſaith)

saith)when the furiouse Jewes
wolde haue precipitate him. Tran- Luc.4.
siens per medium illorū ibat. And
whē Herode slew al ỹ rest of ỹ chil-
dren, Christ beyng a child, was pre Mat.2.
serued: So in ỹ most blessed sacra-
mētof ỹ aulter, how soeuer ỹ same
be abused by mans malice or negli
gence, or otherwise broken in the
mystical vse of it, yet the very body
of our sauiour Christ there presēt,
continueth inuiolate, impassible,
and is beyond the reach of any vi-
olence to be inferred by man, beste,
or any other accidental occasion, of
any other cause, ne ỹ true faithfull
man can be induced by any world-
ly demonstration, to departe or
swarue from his true faith, & what
so euer reasons may be made to the
contrary, he taketh them onely as
tentacions of the deuill, wherby to
subuerte, and ouerturne his sted-
fast faith, being so firme & stronge
in a

in a good chriſten man, as the gates of hell can not preuaile againſt it, & muche leſſe, worldely fanſies, reaſons or demonſtracions, and ſpecially ſuch, as be grounded, vpon the ſenſes and carnal argumentes, whiche can not atteine the ſecretes of gods myſteries. The deuyl now a dayes, diuulgeth by his wycked mynyſters, his leude tales, of the abuſes of the hoſt conſecrate, wher by to impugne the faith of the preſence, of the bodye of our ſauyoure Chriſt. And here is made mencion of moulding & mouſe deuouryng, with ſuch lyke myſuſes,, which the preſēce of chriſtes natural body, if it were there (as they ſay) ſchuld defende, wherein I wolde aſke ſuche ſorte of men, as be moued by theſe reaſones, how moch theſe inconueniences ſo abhompnably tolde, do excede and be more ſtraunge, wher by to ſhake our fayth by the wonderynge and murmurynge of our

ſenſes

senses, then those thynges whiche the churche doth daylye ordayne and openly do, wherewith the true beleuers haue not ben offended: Doth not the preiste, daylye in the masse, & hath done alwaye, breake the host consecrate, in the syght of the people, without offence or sclaũder, of suche as haue these xv. c. yeres and do at th's daye byleue the presence of the naturall bodye of Christ: Haue not men of weake stomackes (fearing they could not cõteine, ỹ they receyued) vsed reuerẽtly to forbeare to receyue, ỹ most blessed Sacramẽt, where they certeynly beleued ỹ presẽce of christes natural body, to be able & of power to heale body & soule: And haue eyther of these reuerẽt vses amõge good mẽ, empayred ỹ beleef amõg thẽ, or good men ben inquisitiue, howe god coulde be broken, beynge impassible and presente in the

the ſacrament of the aulter, or ben curiouſe to aſke, whye men ſhulde forbeare to receyue the ſacrament, for feare of any weakenes of ſtomack, ſeinge god (whome they beleue there preſent) is able to heale al: Good men were neuer offended, with brekinge of the hoſt, whiche they dayly ſaw, beyng alſo perſwaded Chriſtes body to be preſent in the ſacrament naturally and really, wherbnto with worſhyppinge they lyfted vp their handes, and therewith nothinge doubted, but god was inuiolable, & impaſſible, when they ſaw the hooſt broken in the maſſe, ne vſed not to myſtruſte goddes immortalite, when they haue ſene a ſycke man receiue the ſacramēt not a quarter of an houre before his natural deth, as though in that man, the hoſt conſecrate (wherein the body of Chriſt in preſent) ſhulde with goddes iniury

moulde,

moulde, or corrupt, wast and consume. And yet these right vses of the most blessed sacrament, cõteyne as straunge matter, to mans sẽses and carnall iudgement, as do the leude and blasphemouse tales, deuised and tolde wherby to mueigle mens vnderstãdynges, and spoyle them of their true byleef. And yet also these breakinges and vses of the moost blessed sacrament, were neuer hyddẽ in the churche, ne kept secrete, as thoughe the true beleefe shulde therby decay, or be diminished. The churche hath not forborne, to preache the truthe, to the confusion of mans senses and vnderstanding, whervnto men faithfull and obedient, haue yelded, acknowleginge gods omnipotency, which mans reasõ can not matche, The true churche hath taughte plainly, and teacheth that by the omnipotencie of gods worde, the

substaunce

substaunce of bred. is conuerted to the substaunce of Christes natural bodye, whiche is there then by his myghty power, not by mutacyon of place, by leauynge of heauen, where he is euer present, but by his infinite power (wherby he can do all) and of a specyal fauour towardes vs, worketh continually in his churche, this mysterye and miracle, and in forme of bread and wyne, exhibiteth and presenteth himself, to be eaten & dronken of vs, So as there is in the sacrament of thaulter, none other substaunce, but the substaunce of the body and bloud of our sauiour christe, & yet remayneth the fourme and accidentes of bread and wyne, not altered by this myracle frō knowledge of the senses, wherwith they were before knowen & also by gods sufferaunce, subiecte to the same passibilite, they were in before. And yet

here

here in this mystery and myracle wrought by gods power, we acknowledge, ỹ contrary to the comẽ ordre of nature, the substaunce of bred, beyng conuerted into the naturall bodely substaũce of our sauiour Christ, the other accidẽtes of bred & wyne, as quantities & qualities remayne stil & without iniury of Christes most precious body, be (as we dayly se) altered & broken, and remaynig & abyding without theyr owne fourmer substãce of the creatures of bred & wine, wherunto they were by nature adioyned do now seruice to theyr creatoure there present the very substaũce of all substaunces, vnder which accidentes, that is to say (as we truely speake) vnder fourme of bred and wine, the naturall body & blood, of our sauiour Christe, is receyued of vs, i the sacramẽt of thaulter, who so ordred himselfe to be eaten and dronken of vs, in his last supper,

whiche

Chryſo. ho. 60. Illa nō alia mēſa eſt, hec nulla re minor q̄ illa eſt. Non enim illam Chriſtus, hāc homo quiſpiam facit, ſed utranq; ipſe.

Hier. adhebidiā

whiche continueth ſtyll, tyll the worldes ende, with a perpetuall continuaunce alſo, of the meruelouſe worckynge of the ſame feſte-maker & preſence of the ſame moſt precioufe meate Chriſte hym ſelfe (cum ipſe ſit cōuiua & conuiuiū) wherin he cōtinually kedeth, ſuch as come vnto hym in his churche, which churche accordyng to his commaundement, by ſpecial myniſters deputed therunto, vſeth and exerciſeth the ſame feſt, in the moſt holy maſſe, wherevnto good chriſten mē haue daily acceſſe, which moſt holy feſte when men abuſe, (as the Corynthians dyd) it is their condemnation, and can be nothyng preiudiciall or daungerouſe, to good mennes true beleef. Suche I ſaye as haue their faith eſtabliſhed vpon the true teachyng of the churche, that after the wordes of conſecration, the ſubſtaunce of bread, is turned

1. Cor. 11.

ned into the substaunce of the na-
tural body and bloude of our Sa-
uiour Christe. Against which tea-
chyng, good men kicke not, with
howes, and whattes, for that is a
token of incredulite, & if the chan-
cell were with fyre, sodenly burned
(as hath happened by diuerse cha-
unces) they thinke not christ that
is god immortall, there killed, be-
cause he was there, in the hoste af-
ter consecracion, or forbeare anye
whyt lesse, to worshyp christ, whom
with theyr eyes of faith, they se pre-
sent in the sacrament of thaulter,
because their bodely syght, percey-
ueth not any visible alteracion of
the hoste, before the consecracion &
after, fynally such good mē, beleue
most stedfastly, without sclaunder
of theyr senses, that the breakynge
of the most blessed sacrament, by
the ministre in the masse doth no
violaciō to christes most precious

body there presēt, ne breaketh the most precyouse body, whiche is impassible, but only the fourme of bread, vnder whiche it is cōteyned, and that the same most precyouse bodye, is after hooly in eche of the partes of the hoste broken, without any encrease in nūber: as thoughe there were thē many christes presēt, but alwayes one christ, & the same christ. But ỹ deuyl taketh his opportunite of mans carnall lyuynge, & whyles the bely hath the vpperhād among a great many of the world, by reason wherof the senses be had in estimation, sturreth vp this abhominable heresy, against the most blessed sacrament of the aulter, & vpon thē senses maketh the chyefe groundes wherby now, that afore was passed ouer in sylence, when mennes senses were brought in obedience with true byleef, is questioned and enquyred of as a newe

matter.

matter. And nowe men be asked how a mouse can eate god, & howe god can corrupt, and waxe mouldy: & how god can be broken in peces, which be fondly framed questiõs, and to ỳ great prouocatiõ of gods hygh indignation, blasphemously uttered. Answer me then (saith the deuyll by his apostels) wherunto a true aunswere is this, and the simplicitie required in a christẽ mã sufficient. Beleue, that a mouse can not deuour god, byleue that god can not corrupt. Beleue that god can not be broken, now after he is ones risẽ, and beleue also therwith, that Christ, god and man, is naturally presente in the sacrament of thaulter, For so Christe saith. So the church of god teacheth, So we be bounde to byleue. If thou beest further taughte of the deuyll, to replye, ỳ if there remayne in ỳ host no substaunce, but the substaunce

body there pzesent, ne bzeaketh the
most pzecyouse body, whiche is im
passible, but only the fourme o
bzead, vnder whiche it is cõteyned
and that the same most pzecyous
bodye, is after hooly in eche of th
partes of the host bzoken, withou
any encrease in nũber: as though
there were thẽ many chzistes pzeset
but alwayes one chzist, & the same
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tunite of mans carnall lyuynge,
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of the body and bloude of Chriſt, it
must nedes be then, that the ſame
coꝛrupteth, oꝛ elles when goth it a-
waye: oꝛ where haue ye ſcripture,
to declare the going away and de-
partyng of Chriſt, from the hooſt:
And if Chriſt departe, then is there
no ſubſtaunce remayning, & where
is no ſubſtaunce, is nothynge, And
ſo, thou wylte ſaye (as the deuell
lerneth the,) that by this teaching,
we ſhall haue nothynge ſomwhat,
And in dede the deuyl hath taught
the, to ſpeake ſomewhat, that is in
effecte nothynge, oꝛ woꝛſe then no-
thynge, wherunto if men in theſe
dayes can not aunſwer pꝛobablye
(as I doubt not a great number
can) and yet in this tyme the woꝛld
is rather occupied in garnyſhynge
the tonge with woꝛdes, thē to entre
the further conſyderatiō of itricate
ſophiſticatiō, wherby to be able
to refell the ſame. Shall the true

These be the doubtes of incredulite.

faith

faith of the churche, in this hyghe mystery perish in the, by the deuyls secrete tentation, bycause I, or such other, can not aunswer thy sophisti call argument: If mennes wordes do not persuade our faith, but only the power of god, shal the framing of an argumēt, wrested out of olde matter, subuerte the true byleef, by cause thou canst not be aunswered to thy satisfaction in it? whiche is as moch to saye, as thou wylt only byleue thy selfe: For if thou wylte not bileue more thē thyne owne capacite can comprehende, then haste thou no byleef at all of god, which can not be of man comprehended, and haste only a vayne deceytfull ymaginacion of thyne owne, without grounde or foundation, redy to be turned as the wynde chaungeth his coost, and bloweth slackely or straineably, as is occasioned by the ayre, And so is there fynally by thy

Non in persuasibilibus humane sapiencie verbis,

1. Cor. 2.

thy conclusion, no stedfaste faith in our religion, but wauering opinion, whiche is the deuyls speciall craft wherwith to wype out al. For if it were necessarely requisyte, to satisfie mans senses and sensuall reasons, in the mystery of the most blessed sacramēt of thaulter, could the same carnall reason (trowe ye) staye there but wolde desyre ỹ lyke satisfaction in the mystery of Chystes incarnation, our resurrection, and the mysterie of the Trinite. Coulde the philosophers (beynge without true faith, as they were) staye naturall reason, but she wold penetrate al secretes, and for want of satisfaction, finally amonge a number, deny god which is thende for punisshement, of such curiosite. And therfore it is to be noted, that saint Austen saith in the. iii. boke in his worke. De trinitate. Mihi omnino vtile est, vt meminerim viri

D. August. de Trinitate

viriũ mearũ, fratresq; meos admoneã, vt & ipsi meminerint viriũ suarũ, nevltra cẽ tutũ est, humana progrediatur infirmitas. It is expediẽt for me (saith S. Austine) to remembre myne owne strength and to admonysche my brethrẽ lykewise, that they remember theyr strength, that mans weakenes wade no further, thẽ it may with saketie. Accordinge wherunto Salomon saith. Scrutator maiestatis, opprimetur a gloria. He that sercheth the maiestie, shalbe ouerwhelmed of the glorie. Prouer. 15.

And it is written in Ecclesiastico. Altiora te, ne quęsieris, & fortiora te, ne scrutatꝰ fueris, sed quę precipit tibi Deus, illa cogita sẽp, & in pluribꝰ operibꝰ eius ne fueris curiosus. Questiõ not (saith Ecclesiasticus) of these thynges that ỹ cãst not reach. Search not for thinges aboue thy strẽgth & force, but what so euer thynges god commaunde the Eccle. 3.

the

the to do, thynke of them euer, and in many of goddes wozkes be not ouer curiouſe, wherunto it may be
Auguſtine. ſayd further (as ſainte Auguſtyne writeth) and ſpecially gyue no credence to thy ſeſes, and ſenſuall reaſons, to impugne the myſteries of faith, howe ſo euer they pzeſſe the, and pzycke the, to enterpziſe the ſame, wherin I trauayle not ſo moche with the (reader) bycauſe this thwarting of mannes carnall reaſon, were an harde obiection, which if thou markeſt, I haue beſoze aſſoyled by the waye, oz that I thought it any daũgerouſe matter to be aunſwered vnto, wherin as I wolde wiſhe no ſuche trifelynge argumẽtes in ſo hygh and graue a matter, to haue ben made, ſo thinke it a greate plage of god, to ſe ſo high pzecioule miſteries, ſo cõmenly, ſo rudely, and groſſely ſpoken of: So I thynke the ſoluction very eaſy,

easy, I meane to senses exercised in knowledge and learnyng, (as S. Paule saith) beyng able to digeste stróg meate, and to discerne sophistery, in the mystakynge of speach, and conceyue the fyne differences in consyderation of the thynges whiche in dede excede the capacite of the rude people. And therfore when they heare it, beinge angry that they perceyue it not, improue it commenly, and call it sophistery, where in dede, they be already with this grosse carnal argumentes sophistically entangled. But to the purpose shortly: First I saye this, (wherof I haue spokē before) that the deuyll in his vile examples, of the abuse of the most blessed hoste consecrate, although he troubleth the eye of the rude man, and the eare also, with matter of newe circumstaunce, wherwith the simple witte, is sodenly cōfounded: where

in

in dede the very matter in those tales depely consydered, is no straunger then the olde, and hath no cause to trouble or moue, but only bycause it is a newe facion, newly vttered and tolde. Fewe men (and those but rarely) haue seen a mouse deuoure ỹ hoste, or churches burnt, wherin the hoste was then reserued, and with the churche consumed to mans senses, or the hostes, by neglygẽce moulded or other wyse abused. These haue chaunced seldome, & haue comen to the knowelege of few, but many haue knowẽ (as of Judas specially we be learned and taught) that euyll men hauing the deuyl in them in that they be euyll, haue yet receyued into theyr bodyes the hoste consecrate, wherin was then present the moste precyouse body and bloude of our sauiour Christ. Many also haue seen good mẽ, being ỹ tẽple of god,

receyue

receyue the moſt bleſſed ſacrament in to theyr body, and dye ſhortelye after. Moreouer the hole churche hath ſeen, and dayly doth ſee (ſuche as forbere not to come to churche) the moſt bleſſed ſacrament broken, by the myniſter, both in the maſſe for a myſterie cõtinually, and ſome tyme when hoſtes haue wanted for cõmunion of other. In which cõſideraciõs, of ẏ al or many haue ſeen mãs ſenſes & carnal vnderſtãding ſhuld haue ben almuche aſtoyned, for the matter repugnaũt to theyr capacite then, as now in the deuils vile tales. wherfore this I ſay vnto the for a ſolutiõ, that yf the true churche of Chriſt hath ſo ſubdued theyr ſẽſes, & carnal ymaginaciõs, as in it, good men haue with the true faith of the preſence of the naturall bodye and bloude of our ſauiour Chriſte, ſeen continually with theyr bodylye eyes, a notable

repug=

repugnaunce, to their carnall sen-
ses and vnderstandynge, and yet
not be moued and altered in theyr
faith therwith: why shuld the same
matter tolde in a vyle tale & lythy
demonstratiō, moue any mā now:
For why shulde any man thinke
worse of the most blessed sacramēt,
when he seeth a mouse take it, then
when he heareth of a theef (as Iu-
das ỹ deuilles mēbre) to haue take
it: Or why shuld he mystruste the
presence of Christes naturall body
in the hoste, beynge in the churche
when the same is burnt, more then
when he seeth the man incōtinently
after he hath receyued ỹ hoste, dye,
and wrapped vp in earth. And as
for the breakynge, why haue not
good men alsoche ben offended in
theyr senses, in the ryght vse and
mystery of the churche, whiche is
dayly done in the masse, as in such
new tales, as the deuyll now deui-
sed,

ed, to declare passybilite: Certeyn-
ly, none other cause is there but
this, that in thē true faith reygned,
and had the senses in captiuite and
bondage, and in godly simplycite,
beleued gods omnipotency, farre
excedynge the weakenes of mans
capacite. And thus conclude I, one
playne solucion to the matter. The
churche of god testifieth and tea-
cheth this to be the true byleef of
the most blessed Sacrament of the
aulter, that there is present the na-
tural body and bloud of our saut-
our Chriſte. Good men in the same
churche with theyr bodylye senses
haue seen and herde, as moch mat-
ter repugnaunt to theyr senses, in
the mysticall and deuoute vse of
the blessed sacrament, as the deuyl
now telleth in scoffynge tales, and
yet therwith reteyned styl the same
faith inuiolably, wherfore al good
men shulde lykewise do the same
nowe,

nowe, without curiosite or serche, how the same myght be, whiche to good men shulde be a solucion for the hole matter: For true byleuers knowe that as the handes of the mynisters that breake ꝑ sacramẽt in the masse, the teeth also of them that receyue it, ne ꝑ naturall heate of theyr body wherin it descẽdeth, doth no violence of passibylitie, bringeth no corruption, alteratiõ, or cõsumptiõ to the most precyouse bodye of our sauiour Christe: no more can any beest ꝑ shulde touche the host irreuerently, or any temperature of the ayre and place, in the moulding or alteryng of the hoste. And further more I aunswer that beinge in the most blessed Sacrament of thaulter, two considerations, one that it is a sacramẽt, another ꝑ it is also the thing it self of ꝑ sacrament, that is to saye Christes most precious body & bloud, albe-

Theop. Alexan. Nõ autẽ panis figura corporis christi est, sed in propriũ Christi corpus transmutatur.

it

it there is in ỹ hoſt no ſubſtaũce of
bꝛead, but only the ſubſtaunce of ỹ
moſt pꝛecious body & bloud of our
ſauiour Chꝛiſt: yet there is (which
appere to our bodelye ſenſes) the
foꝛme of bꝛead and wyne, vnder
whiche, the moſt pꝛecyouſe ſubſta-
unce, of the bodye and bloude of
our ſauiour Chꝛiſt, is couered, and
hidden, from our bodely eyes, foꝛ
our weakenes and infirmitie as
Theophilus Alexandꝛius ſayeth.
And when we call the Sacrament
of the aulter, God, we vnderſtand
the ſubſtaunce of that ſacrament,
which is Chꝛiſt, God and mã there
pꝛeſent, and accoꝛdinge to that vn-
derſtandynge, attribute all godly
honour vnto it, and in this ſpeach,
the woꝛde (Sacramẽt) ſygnyfieth
and gyueth vnderſtandynge, by a
ſpeciall ſignification, and by excel-
lencye (as learned men ſpeake
ot it) the thynge ſignified there
pꝛeſent,

present, that is to saye, the bodye & bloude of our sauiour Christ, whiche can not be broken with hande, can not be torne with teeth, or be altered, consumed, moulded, or deuoured of beeste, or putrified, ne herein the bodely senses can beare any witnes to the contrarye, for they can not atteyne that. But whē we vse, the worde (Sacramente) or the worde (hoste) and apply the speache of it, to suche a matter as maye not be saide of the naturall body of Christ, then the speache is verefied in those fourmes of bread and wyne, vnder whiche, the most precious body of christ is couered. As when we say, that the sacramēt is broken or moulded, or altered, it is only vnderstanded of the sayde forme of bread and wine, beyng the outward accidentes, as the qualities, or dimensiōs, which god there preserueth not otherwise by outwarde

ward miracle, beyng thē sustained by his most precious bodely substaunce, then when they be naturally ioyned, to the substaunce of bread, wherof that god thus doth not, mannes senses (because those accidentes be sensible) may iudge, for we se it so, and those accydentes be perceptible, by the bodely sight and sence, and with the eye of the soule in kayth, we se the presence of the most precious body of our sauioure Christe, who there, is the only substaunce of the sacrament, so longe remaynynge vnder those accidentes, as the fourme of bread and wyne (vnder whiche (by the omnipotency of his worde) it pleaseth hym to exhibite hym selfe vnto vs) doth remayne and cōtinue. Here the deuyll whysspereth: If god were there, he wolde not suffre, thaccidentes corrupt, or be violate by any outwarde violence.

wherunto (as I haue before touched) I saye, this is verely the deuils suggestion, to make the foundacyon of our fayth. not vpō godly teachynge, but vpon the continuall outwarde myracle, and nothynge to be in mystery, wherunto mylde simplycite yeldeth, but in al open violent signes, suche as the vnfaythfull, could not resiste. And yet yf the accidentes of the hoste, were by goddes power, for declaracion of his presence, made impassible, and incorruptible, the deuyll wolde further requyre, that mans body receyuynge the same, shulde also be made impassible and incorruptible, by the myght of Christes presence, For els Magi Pharaonis wolde presume to coūterfet the other myracle, & call it witchecrafte. For the deuyl is calumniator, and laboureth to depraue all thynge. But good menne haue yelded to goddes

Saincte Augustine sayth outward signes draw to christ, which in them that be draw be not necessary.

Exod. 7.

goddes true teachyng in his chur=
che, and subduyng the carnall vn=
derstandyng haue auoyded by his
grace this tentacion of the deuyll,
to requyre outwarde signes, as
thoughe god shuld testify his pre=
sence, in the moost blessed sacra=
ment, with preseruation of thacci=
dentes, in the sacrament and they?
bodely state, frome presente cor:
ruption and ymmortalitie, that re=
ceyue hym, and so the sycke manne
by the holy communion, to attayne
streyghte bodely helthe, wherin al
though, god hath somtyme for en=
creace of his glory, and to the edi=
fication of his churche shewed his
power, yet it hath not ben requy=
red as necessary among good men
and for the increase of our merite
in faythe not expedient, so as the
holy martyrs, who after they had,
for they? strength in martyrdome,
which they sawe imminēt, receyued

Christes moost preciouse body, in the sacrament of thaulter, continued neuerthelesse in their bodies, subiecte to outwarde violence to be slayne (as they were by tiraun-tes) wherwith the reste of suche as truely beleued, were not offended. For if the carnall senses, shall haue suche a preeminence and prerogatiue, as the want of a newe outwarde myracle to theyr satisfactiō, shall empayre the true faythe of goddes inwarde workynge with vs, and for vs: we maye worthely be called Gens incredula, quæ signum quærit, & non dabitur ei; By suche mystruste the Capharnaites, loste the fruite of Christes teachynge, but we shulde knowlege (as the disciples of Christe dyd) that Christes wordes be lyfe, euerlastynge, And surely suche as beleue not symply oure Moyses chryste, and the holy prophetes of

Mat. 12.
Luc. 11.
Iph. 6.

his

his churche, they wyll gyue small credence to any other newe myra-cles, though men rose agayne frō death to speake with them, but ra-ther study to dysproue all thynge, that repugneth to theyr opynion, who beyng lyfted vp by ỹ deuil in vayneglory, of knowlege, aboue ỹ pinacle of the temple, thynke they had more wytte & learning then al bysshoppes & prestes that be mi-nisters of the temple But now cō-meth the deuill, as a mediatour, in an other cote, and vnder pretence to satisfye all vnderstandynges, he wolde haue the beleef in the sa-crament in one poynt releaued, & wolde we shuld beleue, the remay-nynge, of the substaunce of bread, wherwith to assoyle the argumen-tes of the mouse, and yet graunte the substaunce of the body of christ to be there, for the substaunce and foode of christen men, which kinde

of

of beleef good chriſtē men, taught by the ſpyrite of god, haue not receyued, for it can not be mayntey-
ned of Chriſtes wordes, who ſpake
Mat.26. playnely, This is my body, ma-
Mar.14. kynge demonſtratiō of the bread,
Luc.22. when he ſayd, This is my body, by
1.Cor.11. the myghte of whiche wordes of
Chriſte that was demonſtrate by
the demonſtratiō (this) which was
the bread, was altered and chaun-
ged into his body, wherby the ſub-
ſtaunce of bread was conuerted in
to the ſubſtaunce of his moſte pre-
ciouſe body, wherin was declared,
Chriſtes meruelouſe power, wher-
Theophil. of Theophilus ſpeaketh in this
wyſe. Our lorde condeſcendynge
to oure infirmitie altered not the
fourme of bread and wyne, but cō-
ſerueth them, & turneth the bread
and wyne into ỹ truth of his fleſhe
and bloude, and this is the true
vnderſtādyng of Chriſtes ſpeach,
which

whiche and yf we vnderstande so as the breade shuld remayne, then folowe many absurdyties, and chiefely that Chryste hath taken the nature of bread, as he toke the nature of man, and so ioyned it to his substaunce. And then as we haue God verely incarnate, for our redemption, so shulde we haue God impanate, and then shuld we haue in Christe (besydes the diuine essence) two other substaũces, absq; ὑπόστασει, and be compelled to fayne to the truthe, that christen eares abhorre, to the subuersion of the same, as we haue seen amonge other come to passe. Wherfore as the truthe, whiche the churche hath and dothe playnly and syncerely teache, is moost certeyne and sure, grounded vppon the playne wordes of oure Sauyoure Christe, in the moost

blessed

blessed sacrament, so euery christen man shulde receyue it, and beleue it kyrmely, without wauerynge, or diuisyng any addition to the same. Let men forsake theyr carnal erthlye senses, and the wycked kynred of malicious seducers, get the out thense good reader, and resorte to the company of true faythful men, and knowledge with them the reuelation in the moste blessed Sacrament, of the presence of the naturall bodye and bloude of oure sauyour Jesu Christ, whiche, caro et sanguis, can not declare, but onlye, Pater noster, qui est in cœlis, who hath declared it, and taughte it oure mother the churche.

Mat. 16.

Another point of the deuelish sophistrie, is betwene ỹ wordes and meanyng, wherein the deuyl shyfteth ỹ matter thus. Where the wordes of scrypture, be playne, euydente, manyfeste, and confyrme

the

the catholique truth, there the deuyll deuyseth an other meanynge, and aduertiseth his scholers, that the wordes be nothynge without the meanynge, and therfore (sayth he) we must vnderstande Chrystes wordes, as he ment them, and therfore (saith the deuyl) beware of the wordes, and take hede of the meanyng. Christ (sayth the deuyl) sayd This is my body, but take hede (sayth sathan) what Christ ment. O abhominable Sathan, full falsely doest thou meane. O good christen faythful man, marke thou this sophistrye. For it is in dede a true lesson, that the very worde of god is the true meanynge of scripture, and who hath that true meanyng (which is not taughe by mãs wyt and deuyse of vnderstanding but by declaration from god, reueled to the churche) he hath goddes wordes, to hys comforte and con-

folation: and who hath the wordes of scripture peruersely taken, is therwith infected and poysened to his cõfusion, as the Arrians, Sabellyans, and an infinite numbre of heretikes haue ben. So as it must nedes be graũted, that in the meaning of scripture is the marie, the camel, the swetnes, ỹ fode, the hony of scripture, without whiche the wordes be a bytter shale, and an harde bone, without foode or sustenaunce. This must nedes be confessed of all men, as an euident truthe, whiche the deuyll abuleth by cauyllacion and sophistrie, to ouerturne the truthe in the moost blessed sacrament of thaulter. For openynge of which sophistrie, it is to be consydered, that somtyme in scripture, the wordes be so placed and ordered, as the meanyng is bt tered, and opened with the wordes at ones, and hath such lyght of the

wordes

wordes, as they appere bothe togy
ther, and without further serche,
be streyght cõueyed to our vnder=
standynge Sometyme agayne the
wordes be such, or so vsed and pla=
ced, as they bringe not theyr mea=
nynge streyght with them in the
same lyght, but more darkely, and
as it were hydden vnder the wor=
des. Nowe in the fyrste sorte of
wordes, whiche bringe theyr sense
with them yf we shuld in them cal
for a meanyng, And when we rede,
Humiliauit semetipsum dominus noster Iesus Christus, factus obe=
diens vsq; ad mortem. Our lorde
Jesus Christe hath humbled hym
selfe beynge obedyent to the deth,
we shulde call for a meanyng and
saye, we muste vnderstande these
wordes, as sayncte Paule mente
them, Can we meane any thynge
by callynge soo for a meanynge,
but to calle the certayne mea=
nynge

Philip.2.

nyng in doubte, which now appea
red by the playne wozdes at ones:
And yet agayne in other places of
scripture when we reade of chziste,
Jo.14. that he sayde of hym selfe, I am a
Jo.10. waye, I am a doze, I am a vyne.
Ia.5. Here shulde the meanynge be cal-
led foz, and here shulde good men
saye: These wozdes must be taken
as Chziste ment them, foz the mea-
nynge is hydden, and appeareth
not streight with the wozdes, whi-
che be suche, as in theyz open com-
men knowen sense, be not spoken
of Chziste in those places, but by a
symilitude, and in an other mea-
nynge, as the circumstaunce of the
place, doth declare. by which circū-
staunce the wozdes varie frō theyz
common signification. And when
we reede in the. xi. of Matthewe,
spoken of Chziste, Ipse est Helias.
He is Helias. Theophilactus no-
ted of the circūstaunce, that chziste
signifi-

signified another moze secret mea-
nyng then the wozdes, Ipse est He Mat.xi.
lias, in the fyrst apparaunce, whi-
che saynte Jhon hym selfe hadde
truely denyed, and Chriſte ment it
not so. And therfoze incontynently
to do them vnderstande, that there
was hydden vnder that speche, an
other sense, this sentence was ad-
ded, Qui habet aures audiẽdi, au-
diat. He that hath eares of hea-
rynge, let hym heare. And lette vs
nowe heare Theophilacte, whose Theoph.
cõmentaries haue as foloweth.
Et si vultis recipere, ipse est Heli-
as, ille qui venturus erat. Si vultis
(inquit) recipere, hoc est, si sana
mente iudicatis & nõ inuida, ipse
est Helias, quem dixit propheta
Malachias venturum. Etenim prę
cursor ac Helias, idem sortiti sunt
ministerium, vt hic quidẽ prioris
aduentus, Helias autem posterio-
ris præcursor. Deinde ostendens

φ ęnigma sit, Ioēm Heliam esse, & intellectu opus, ad intelligendum, inquit. Qui habet aures ad audiendū, audiat. Ita inducens eos vt intertogent ac discant. Whiche wordes in latin be in englysh this sentence. And yf ye wyll receyue it, he is Helias, whiche shulde haue cōme. If ye wyll (sayth Theoph.) receyue it, that is to saye, iudge it ryghtly, and not with an enuiouse mynde, he is Helias whom the prophet Malachie sayd, shulde come. For saincte Johñ that came before Christ, and Helias, haue ben bothe allotted to one office. The one to go before ẏ fyrst comyng of christ, and the other before the laste commynge, And then shewynge howe this was a darke speache, ẏ Johñ was Helias, & conteyned a secrete vnderstandynge in it, and requyred therfore another sense to be perceyued, sayd, He that hath eares of

hearyng

hearynge, let hym heare, so induc-
cyng them, to aske & learne. Thus
saith Theophilacte, by whome we
be learned of the circumstance, to
note the meanyng, if it be hydden,
and so not onely the wordes to be
noted, in theyr common sense, but
the meanyng to be asked and learn-
ned, which lesson neglected, (as the
deuyll medleth with such as mar-
keth it not, engendreth in ỹ know-
ledge of truth, a greate perplexite,
wherof the deuyl taketh opportu-
nite to inueigle them, and somtyme
preacheth, somtyme writeth to the
vnlearned on this wyse: Christes
wordes be true, when he sayde,
This is my body, but as he mente
them. For so he sayde, he was a
waye, he was a vyne, he was a
doore, but he was not a naturall
vyne. he was no such way as men
walke in, no such doore, as men cõ
monly entre into, but only a resem

blaũce

blaunce of all these, bycause he is our waye to heauen, oure dooze to entre in to lyfe, our bynestocke, in whome, we as bzaunches be nourysshed & kepte in lyfe. And so lyke wyse (of the deuyll) when Chzist saith, This is my body, he meaneth that it is onely a resemblaunce, a figure, a tokē, a signe of his body, which semeth a stronge argumēt, to suche as haue not theyz senses exercised, (as S. Paule saith) to discerne good & euyll, that is to saye, truthe from falsehode, and sophystry from playnnes. But it is mere sophistry, foz in those other places the matter sheweth, they be spoken in a parable, & bycause chzist spake somtyme in parables we maye not saye, he speaketh alwayes in parables. And bycause when he sayde, Ipse est Helias, (est) signified a resemblaunce, & not the beynge, as the verbe substātiue pzoperly doth signifie

Hcb. 5.

Mat. 11.

signifie) that therefore it signifieth so in Christes wordes, whē he said. Hoc est corpus meum, in whiche (est) is declared the verye bryngē. And although when Christe sayd. Soluite templum hoc, & in triduo reedificabo illud, Destroye this temple and I shall in thre dayes, buylde it agayne. The worde (templum) signifieth not there a verye temple, but Christes bodye (which argument, one ignorannte made) we maye not saye that therefore the worde (corpus) shall not here signifie Christes very body, when christ sayde, Hoc est corpus meum, And when scripture saith, we must cloth our selfe w Christ, in which is not signified Christes naturall body, but christes teaching, & so the word (Christ) hath his sense hydden, we may not say, that therfore the same worde (Christ) shall not in another place, haue his owne open euident

Mat.16. Mar.14. Luc.22. Io.2. Rom.13.

sense, of the signification of Chrystes naturall person, These maner of argumētes, may circumuent the vnlerned, and vnstable, and suche as be prone to chaunge though it be for the worse. but lerned men, & thē trifles, such lerned mē I meam as vse thē not for pastime, as some haue done, & good men, can not be shaken or moued wt thē. But heare what S. Cipriā saith. Panis iste, quē dominus discipulis porrigebat, nō effigie, sed natura mutatus, omnipotentia uerbi factꝰ est caro, This bread whiche our lord gaue, to his disciples, chaunged in nature, but not in ꝑ outward fourme, is by the vnnipotency of gods worde made flesshe. Which misterie when christ
Jo. 6. spake of, before the vnfaithfull Caphatnaites, They asked, howe god coulde giue his flesshe to be eaten, and went their waye, but the disciples, whō god had prepared by the former

former myracle of fiue loues, and the miraculouse multiplication of them, to beleue this, they taried & confessed Christe, to haue the wordes of lyfe. And where as in other places of scripture, where Christe spake in parables, the disciples desired Christ to open the, & said: Edisere nobis parabolã. Shewe and declare vs this parable: So when Christe, consecrated his body, and gaue it vnto them to eate, ỹ demonstracion of the thynge, neaded no further explycation, to vnderstand it, but faith to beleue it. For christe takinge the breade in his handes, blessinge it, and geuinge thankes, said, Take ye, eate ye, this is my body, what other meaninge shulde here be sought for, wher be so plain wordes, & suche circumstaunce as can haue none other meaninge, to cõceiue which meaning (as I said) christe hadde prepared the myndis

Matt.xv.

Mat.26. Mar.14. Luc.22. 1.Cor.11.

of his disciples, when he sayde. Panis quē ego dabo vobis, caro mea est, pro mundi vita. The bread that
Jo 6. I shall geue you, is my flesshe, for the lyfe of the world. So as in the very cōsecration, because it was ẏ exhibition of that, Christe had promysed, and they had confessed hym to haue the wordes of lyfe, when they sawe him, and harde hym execute the same, they vnderstode with his wordes, his meanynge, and beleued hym. But I thinke it muche better to pretermytte further occasion, of that might be my praise, to expound vnto you, the scriptures, & omyttynge myne owne speache to lay before you, such exposition, and opening of the holy, and incōtaminat mysteries of Christe, as other haue lefte wrytten, whych I do afterwarde in a speciall place for it, & yet me thinketh here is offered an opportunitie, to write that Jhon

Damas-

Damascene sayth alone, For he alone openeth the matter, so plainly as he might alone suffise, for declaration of the thynge, and confutacion, of the deuylles sophistrye, deuysed to impugne the same. This Jhon Damascene, was a greate clerke, and one of the greke church and wrote in greke, so as they nede not to be offended, that loue not ỹ latyn tongue. Two thinges in him shal offend some. One, that he stoutlye defended the maintenaunce of ymages, and vehemently inueyed against them, that brake them, and wold not haue them stand, wherin he wrote so vehementlye, as vpon false accusemẽt for another matter deuised, & cõtriued against him, his ryght hande was striken of, & hanged in the market place as ỹ hand of an offender, whych neuertheless after he had obteined incontinentlye by grace, and fauoure, libertye

to take it downe, the same hande was by myracle restored to his body, and ioyned agayne to his arme in perfitte vse, as it was before, for restitucio wherof he prayed to our ladye, in wordes of this sentence. Domina & sanctissima mater, quæ deum meũ peperisti, amputata est dextera mea, ob sanctas & diuinas imagines, tu qua de causa Leo seui at non ignoras, proinde q̃tocius succurre, dextera enim altissimi, quæ de te incarnata est, per tuas intercessiones, multas facit uirtutes, sanet oro & hanc meam dexteram tuis præcibus. The englysshe of whiche prayer is this. O Ladye and mooste holye mother, the whiche hast brought forth my god, my ryghte hande, is cutte of for ymages, such as represente godlynes, & holynes vnto vs. thou knowest for what cause, Leo (themperoure) is so fierce, & therefore helpe spedely,

ly, The ryght hande of the highest whiche is incarnate of the, hathe wroughte manye vertues, by thine intercessions. I praye the therfore, that he may by thy prayers, heale this my right hand. Whereby appeareth, what opinion this man had of images, & praier to saintes, & by his testimony also what was vsed in the church, in his tyme, whiche myghte releaue suche as cannot abyde images, or allowe prayer to saintes. For this we haue written of hym, and in greke, and translated by Oecolampadius the Germaine, and printed within these sixe yeares, in Basile in Germanye, where the contrary opinion, amōg the cōmon people, is mayneteined, so as no mā shal haue cause to diffame it, as set forth by any papist. But to ẏ purpose. This Damascene hath wryttē an excellēt worke vnder this tytle. De orthodoxa

fide

fide, of the right catholyque fayth, in the. iiii. boke whereof, the. xiiii. chapter, he entreateth reuerentlye thinstitution of the moſt holy ſacra ment of the thaulter. Deducyng the conueniency therof, from the begin ning of our participation of gods goodnes, and bicauſe it is woꝛthye many readynges, I haue ben the rather perſuaded, to wꝛite in, the o= riginall in greke, and therwith the tranſlacio, in latyn & alſo engliſh. It ſhal not greatly augmente the boke, and bycauſe ſome childꝛen learne greake in this time, it maye ſerue them foꝛ a leſſo wherwith to occupy their tender wittes, and con= ferme them againſte the malyce of the de uyl. The chapter of greake be= gynneth thus.

Damiſ. 4. li. de fide ortho doxa. ca. 14.

Περι τῶν

Περὶ τῶν ἁγίων καὶ ἀχράντων τοῦ κυρίου μυστηρίων.
Ὁ ἀγαθὸς καὶ πανάγαθος καὶ ὑπεράγαθος θεός, ὁ ὅλος
ὢν ἀγαθότης, διὰ τὸν ὑπερβάλλοντα πλοῦτον τῆς αὐτοῦ
ἀγαθότητος οὐκ ἠνέσχετο μόνον εἶναι τὸ ἀγαθόν, ἤτοι
τὴν ἑαυτοῦ φύσιν, ὑπὸ μηδενὸς μετεχόμενον, ἀλλὰ καὶ
τοῦτο χάριν ἐποίησε πρῶτον μὲν τὰς νοερὰς καὶ ἀοράτους
δυνάμεις, εἶτα τὸν ὁρατὸν καὶ αἰσθητὸν κόσμον, εἶτα
ἓν νοεροῦ καὶ αἰσθητοῦ τὸν ἄνθρωπον. πάντα μὲν οὖν τὰ
ὑπ' αὐτοῦ γενόμενα κοινωνοῦσι τῆς αὐτοῦ ἀγαθότητος κα
τὰ τὸ εἶναι αὐτὸς πᾶσι τοῖς πᾶσι τὸ εἶναι, ἐπειδὴ ἐν αὐ
τῷ εἰσὶ τὰ ὄντα, οὐ μόνον ὅτι αὐτὸς ἐκ τοῦ μὴ ὄντος εἰς
τὸ εἶναι αὐτὰ παρήγαγεν, ἀλλ' ὅτι ἡ αὐτοῦ ἐνέργεια τὰ
ὑπ' αὐτοῦ γενόμενα συντηρεῖ καὶ σωέχει, ἐκπεριασοῦ
δὲ τὰ ζῶα. κατάτε γὰρ τὸ εἶναι, καὶ κατὰ τὸ ζωῆς με
τέχειν, κοινωνοῦσι τοῦ ἀγαθοῦ, τὰ δὲ λογικὰ καὶ κατὰ
τὰ περιεχόμενα μέν, οὐ μὴν ἀλλὰ καὶ κατὰ τὸ λογικὸν
καὶ ταῦτα μᾶλλον. οἰκειότερα γάρπως εἰσὶ πρὸς αὐτὸν
εἰ καὶ πάντων οὗτος ὑπέρκειται ἀσυγκρίτως. ὁ μέντοι
ἄνθρωπος, λογικὸς, καὶ αὐτεξούσιος γενόμενος, ἐξουσίαν
εἰλήφει ἀδιαλείπτως διὰ τῆς οἰκείας προαιρέσεως ἑνοῦ
σθαι τῷ θεῷ, εἴγε διαμένοι ἐν τῷ ἀγαθῷ, τουτέστι, τῇ
τοῦ κτίσαντος ὑπακοῇ. ἐπειδὴ τοίνυν ἐν παραβάσει τῆς
τοῦ πεποιηκότος αὐτὸν ἐντολῆς γέγονε, καὶ θανάτῳ καὶ
φθορᾷ ὑποπέπτωκεν, ὁ ποιητὴς καὶ δημιουργὸς τοῦ γέ
νους ἡμῶν διὰ πολλὰ ἐλέους αὐτοῦ, ὁμοιώθη ἡμῖν, κα
τὰ πάντα γενόμενος ἄνθρωπος χωρὶς ἁμαρτίας, καὶ κενώ
θη τῇ ἡμετέρᾳ φύσει. ἐπειδὴ γὰρ μετέδωκεν ἡμῖν τῆς
ἰδίας εἰκόνος καὶ τοῦ ἰδίου πνεύματος, καὶ οὐκ ἐφυλάξα
μεν, μεταλαμβάνει αὐτὸς τῆς πλωχῆς καὶ ἀδενοῦς

ἡμῶν φύσεως, ἵνα ἡμᾶς καθάρῃ καὶ ἀφθαρτίσῃ, καὶ με-
τόχους πάλιν τῆς αὐτοῦ κατασκήσῃ θεότητος. ἔδει δὲ
μὴ μόνον τὴν ἀπαρχὴν τῆς ἡμετέρας φύσεως, ἐν μετο-
χῇ γενέσθαι τοῦ κρείττονος, ἀλλὰ καὶ πάντα τὸν βαλό-
μενον ἄνθρωπον, καθ' δευτέραν γέννησιν γεννηθῆναι,
καὶ ζαφῆναι ζροφὴν ξένην, καὶ τῇ γεννήσει πρόσφο-
ρον, καὶ οὕτω φθάσαι τὸ μέζον τῆς τελειότητος. Διὰ
μὲν οὖν τῆς αὐτοῦ γεννήσεως, ἤτοι σαρκώσεως, καὶ τοῦ
βαπτίσματος, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως,
ἠλευθέρωσε τὴν φύσιν τῆς ἁμαρτίας τοῦ προπάτορος,
τοῦ θανάτου καὶ τ' φθορᾶς καὶ τῆς ἀναστάσεως ἀπαρ-
χὴ γέγονε, καὶ ὅλον καὶ τύπον ἑαυτὸν καὶ ὑπογραμ-
μὸν τέθεικεν, ἵνα καὶ ἡμεῖς τοῖς αὐτοῦ ἀκολουθήσαν-
τες ἴχνεσι, γενώμεθα θέσει, ὅπερ αὐτός ἐστι φύσει, υἱοὶ
καὶ κληρονόμοι θεοῦ, καὶ αὐτοῦ συγκληρονόμοι. ἔδωκεν
οὖν ἡμῖν, ὡς ἔφην, γέννησιν δευτέραν, ἵν' ὥσπερ γενν-
θέντες ἐκτοῦ Ἀδὰμ, ὁμοιώθημεν αὐτῷ κληρονομήσαν-
τες τὴν κατάραν καὶ τὴν φθοράν, οὕτω καὶ ἐξ αὐτοῦ
γεννηθέντες ὁμοιωθῶμεν αὐτῷ, καὶ κληρονομήσωμεν
τὴν τε ἀφθαρσίαν καὶ τὴν εὐλογίαν καὶ τὴν δόξαν αὐ-
τοῦ. ἐπειδὴ δὲ πνευματικός ἐστιν οὗτος ὁ Ἀδὰμ, ἔδει
καὶ τὴν γέννησιν πνευματικὴν εἶναι, ὁμοίως καὶ τὴν βρῶ-
σιν. ἀλλ' ἐπειδὴ διπλοῖ τινές ἐσμεν καὶ σύνθετοι, δεῖ
καὶ τὴν γέννησιν διπλῆν εἶναι, ὁμοίως καὶ τὴν βρῶσιν σύνθε-
τον. ἡ μὲν οὖν γέννησις ἡμῖν δι' ὕδατος καὶ πνεύματος δι-
δοται, φημὶ δὴ τοῦ ἁγίου βαπτίσματος. ἡ δὲ βρῶσις, αὐ-
τὸς ὁ ἄρτος τῆς ζωῆς, ὁ κύριος ἡμῶν ἰησοῦς χριστὸς, ὁ ἐκτοῦ
οὐρανοῦ καταβάς. μέλλων γὰρ τὸν ἐκούσιον ὑπὲρ ἡμῶν
καταδέχεσθαι θάνατον, ἐν τῇ νυκτὶ, ἐν ᾗ παρεδίδου ἑαυ-

την διαθήκην καινὴν διέθετο τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀπόστολοις, καὶ δι' αὐτῶν, πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν. ἐν τῷ ὑπερῴῳ τοίνυν τῆς ἁγίας καὶ ἐνδόξου Σιὼν, τὸ παλαιὸν πάσχα μετὰ τῶν μαθητῶν αὐτοῦ φαγὼν, καὶ πληρώσας τὴν παλαιὰν διαθήκην, νίπτει τῶν μαθητῶν τοὺς πόδας, σύμβολον τοῦ ἁγίου βαπτίσματος παρεχόμενος. εἶτα κλάσας ἄρτον, ἐπιδιδοὺς αὐτοῖς λέγων, λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ἡμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν, ὁμοίως δὲ λαβὼν καὶ τὸ ποτήριον ἐξ οἴνου καὶ ὕδατος, μετέδωκεν αὐτοῖς λέγων, πίετε ἐξ αὐτοῦ πάντες. τοῦτό μου ἐστὶ τὸ αἷμα τῆς καινῆς διαθήκης, τὸ ὑπὲρ ἡμῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλεται, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἕως ἂν ἔλθῃ. εἰ τοίνυν ὁ λόγος τοῦ θεοῦ, ζῶν ἐστὶ καὶ ἐνεργὴς, καὶ πάντα ὅσα ἠθέλησεν ὁ κύριος ἐποίησεν, εἰ εἶπε γενηθήτω φῶς, καὶ ἐγένετο, γενηθήτω στερέωμα, καὶ ἐγένετο, εἰ τῷ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν, εἰ ὁ οὐρανὸς καὶ ἡ γῆ ὕδωρ τε καὶ πῦρ καὶ ἀὴρ καὶ πᾶς ὁ κόσμος αὐτῶν τῷ λόγῳ κυρίου συνετελέσθησαν, καὶ τοῦτο δὴ τὸ πολυθρύλλητον ζῶον, ὁ ἄνθρωπος, εἰ θελήσας αὐτὸς ὁ θεὸς λόγος ἐγένετο ἄνθρωπος, καὶ τὰ τῆς ἁγίας ἀειπαρθένου καθαρὰ καὶ ἀμώμητα αἵματα ἑαυτῷ ἀσπόρως σάρκα ὑπεστήσατο, ἵνα δύνηται τὸν ἄρτον ἑαυτοῦ σῶμα ποιῆσαι; καὶ τὸν οἶνον καὶ τὸ ὕδωρ αἷμα; εἶπεν ἐν ἀρχῇ, ἐξαγαγέτω ἡ γῆ βοτάνην χόρτον, καὶ μέχρι τοῦ νῦν τοῦ ὑετοῦ γενομένου ἐξάγει τὰ ἴδια

σλασήματα τῷ θείῳ σωελαυνομένη καὶ δλωαμμένη προστάγματι. εἶπερ ὁ θεὸς, τοῦτό μου ἐστὶ τὸ σῶμα, καὶ τοῦτό μου τὸ αἷμα, καὶ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ τῷ παντοδυνάμῳ αὐτοῦ προστάγματι, ἕως ἂν ἔλθῃ γίνεται. οὕτω γὰρ εἶπεν ἕως ἂν ἔλθῃ. καὶ γίνεται ὑετὸς τῇ καινῇ ταύτῃ γεωργίᾳ δι' τῆς ἐπιδημήσεως τοῦ ἁγίου πνεύματος ἐπισκιάζουσα δύναμις. ὥσπερ γὰρ πάντα ὅσα ἐποίησεν ὁ θεὸς, τῇ τοῦ ἁγίου πνεύματος ἐνεργείᾳ ἐποίησεν, οὕτω καὶ νῦν ἡ τοῦ πνεύματος ἐνέργεια, τὰ ὑπὲρ φύσιν ἐργάζεται, ἃ οὐ δύνανται χωρῆσαι εἰ μὴ μόνη ἡ πίστις. πῶς ἔσαι μοι τοῦτο, φησὶν, ἡ ἁγία παρθένος ἐπεὶ ἄνδρα οὐ γινώσκω; ἀποκρίνεται Γαβριὴλ ὁ ἀρχάγγελος, πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ. καὶ δύναμις ὑψίστου ἐπισκιάσει σοι. καὶ νῦν ἐρωτᾷς πῶς ὁ ἄρτος γίνεται σῶμα χριστοῦ; καὶ ὁ οἶνος καὶ τὸ ὕδωρ αἷμα χριστοῦ; λέγω σοι κἀγὼ. πνεῦμα ἅγιον ἐπιφοιτᾷ, καὶ ταῦτα ποιεῖ τὰ ὑπὲρ λόγον καὶ ἔννοιαν. ἄρτος δὲ καὶ οἶνος παραλαμβάνεται, οἷδε γὰρ ὁ θεὸς τὴν ἀνθρωπίνην ἀσθένειαν. ὡς τὰ πολλὰ γὰρ τὰ μὴ κατὰ τὴν συνήθειαν τετριμμένα ἀποσκέφεται δυσχεραίνουσα. τῇ οὖν συνήθει συγκαταβάσει κεχρημένος, δι' τῶν συνήθων τῆς φύσεως ποιεῖ τὰ ὑπὲρ φύσιν. καὶ ὥσπερ ἐπὶ τοῦ βαπτίσματος, ἐπειδὴ ἔθος τοῖς ἀνθρώποις ὕδατι λούεσθαι, καὶ ἐλαίῳ χρίεσθαι, συνέζευξε τῷ ἐλαίῳ καὶ ὕδατι τὴν χάριν τοῦ πνεύματος, καὶ ἐποίησεν αὐτὸ λουτρὸν ἀναγεννήσεως, οὕτως ἐπειδὴ ἔθος τοῖς ἀνθρώποις ἄρτον ἐσθίειν, ὕδωρ τε καὶ οἶνον πίνειν, συνέζευξεν αὐτοῖς τὴν αὐτοῦ θεότητα, καὶ πεποίηκεν αὐτὰ, σῶμα καὶ αἷμα αὐτοῦ. ἵνα δι' τῆς συνήθους καὶ κατὰ φύσιν,

ἐν τοῖς ὑπερ φύσιν γενώμεθα. σῶμα ἐστὶν ἀληθῶς ἡνω
μένον θεότητι τὸ ἐκ τῆς ἁγίας παρθένου σῶμα, οὐχ ὅτι
αὐτὸ τὸ ἀναληφθὲν σῶμα ἐξ οὐρανοῦ κατέρχε), ἀλλ ὅτι
αὐτὸς ὁ ἄρτος καὶ ὁ οἶνος, μεταποιοῦνται εἰς σῶμα καὶ
αἷμα θεοῦ. εἰ δὲ τὴν ζόπον ἐπιζητεῖς πῶς γίνεται. ἀρ-
κεῖσοι ἀκοῦσαι, ὅτι διὰ πνεύματος ἁγίου, ὥσπερ καὶ ἐκ
τῆς ἁγίας θεοτόκου διὰ πνεύματος ἁγίου ἑαυτῷ καὶ ἐν
ἑαυτῷ ὁ κύριος σάρκα ὑπεστήσατο, καὶ πλέον οὐδὲν γι-
νώσκομεν, ἀλλ ὅτι ὁ λόγος τοῦ θεοῦ, ἀληθής ἐστι καὶ ἐνερ
γὴς καὶ παντοδύναμος, ὁ δὲ τρόπος ἀνεξερεύνητος. οὐ
χεῖρον δὲ καὶ τοῦτο εἰπεῖν, ὅτι ὥσπερ φυσικῶς διὰ τ
βρώσεως ὁ ἄρτος, καὶ ὁ οἶνος καὶ τὸ ὕδωρ διὰ τῆς πόσε
ως, εἰς σῶμα καὶ αἷμα τοῦ ἐσθίοντος καὶ πίνοντος μετα
βάλλονται, καὶ γίνονται ἕτερον σῶμα παρὰ τὸ πρότερον
αὐτοῦ σῶμα, οὕτως ὁ τ προθέσεως ἄρτος οἶνος τε καὶ
ὕδωρ διὰ τ ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἁγίου
πνεύματος ὑπερφυῶς μεταποιοῦνται εἰς τὸ σῶμα τοῦ
χριστοῦ καὶ τὸ αἷμα. καὶ οὐκ εἰσὶ δύο, ἀλλ ἓν καὶ τὸ αὐτό.
γίνεται τοίνυν τοῖς πίστει ἀξίως μεταλαμβάνουσιν εἰς
ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον καὶ εἰς φυλακ-
τήριον ψυχῆς τε καὶ σώματος, τοῖς δὲ ἐν ἀπιστίᾳ ἀναξί
ως μετέχουσιν, εἰς κόλασιν καὶ τιμωρίαν, καθάπερ καὶ
ὁ τοῦ κυρίου θάνατος, τοῖς μὲν πιστεύουσι γέγονε ζωὴ καὶ
ἀφθαρσία εἰς ἀπόλαυσιν τῆς αἰωνίου μακαριότητος,
τοῖς δὲ ἀπειθοῦσι καὶ τοῖς κυριοκτόνοις, εἰς κόλασιν καὶ
τιμωρίαν αἰώνιον. οὐκ ἐστὶ τύπος ὁ ἄρτος καὶ ὁ οἶνος τοῦ
σώματος, καὶ αἵματος τοῦ χριστοῦ. μὴ γένοιτο. ἀλλ' αὐ-
τὸ τὸ σῶμα τοῦ κυρίου τεθεωμένον, αὐτοῦ τοῦ κυρίου
εἰπόντος, τοῦτό μου ἐστὶ, οὐ τύπος τοῦ σώματος, ἀλλὰ

τὸ σῶμα, καὶ οὐτύπος τοῦ αἵματος, ἀλλὰ τὸ αἷμα. καὶ πρὸ τούτου τοῖς Ιουδαίοις, ὅτι ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις. καὶ πάλιν, ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. διὸ μετὰ πάσης φόβου καὶ συνειδήσεως καθαρᾶς καὶ ἀδιαβλήτου πίστεως προσέλθωμεν. καὶ πάντως ἔσται ἡμῖν, καθὼς πιστεύομεν μὴ διακρίνοντες. τιμήσωμεν δὲ αὐτὸ πάσῃ καθαρότητι ψυχῆς τε καὶ σώματος. διαβλοῦν γάρ ἐστι. προσέλθωμεν αὐτῷ, πόθῳ διακαεῖ, καὶ σταυροειδῶς τὰς παλάμας τυπώσαντες, τοῦ ἐσταυρωμένου τὸ σῶμα ὑποδεξώμεθα. καὶ ἐστιθέντες ὀφθαλμοὺς καὶ χεῖλη καὶ μέτωπα, τοῦ θείου ἄνθρακος μεταλάβωμεν. ἵνα τὸ πῦρ τοῦ ἐν ἡμῖν πόθου προσλαβὸν τῷ ἐκ τοῦ ἄνθρακος πύρωσιν, καταφλέξῃ ἡμῶν τὰς ἁμαρτίας, καὶ φωτίσῃ ἡμῶν τὰς καρδίας, καὶ τῇ μετουσίᾳ τοῦ θείου πυρὸς πυρωθῶμεν, καὶ θεωθῶμεν. ἄνθρακα εἶδεν Ησαΐας. ἄνθραξ δὲ ξύλον λιτὸν οὐκ ἔστιν, ἀλλ' ἡνωμένον πυρί. οὕτω καὶ ὁ ἄρτος τῆς κοινωνίας, οὐκ ἄρτος λιτός ἐστιν ἀλλ' ἡνωμένος θεότητι. σῶμα δὲ ἡνωμένον θεότητι, οὐ μία φύσις ἐστίν, ἀλλὰ μία μὲν τοῦ σώματος, τὸ δὲ ἡνωμένης αὐτῷ θεότητος ἑτέρα. ὥς τε τὸ συναμφότερον, οὐ μία φύσις, ἀλλὰ δύο. ἄρτῳ καὶ οἴνῳ ἐδέξιου τὸ Μελχισεδὲκ τὸν Αβραάμ, ἐκ τῆς τῶν ἀλλοφύλων κοπῆς ὑποστρέφοντα, ὁ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου. ἐκείνη ἡ τράπεζα, ταύτην τῷ μυστικῷ προεικόνιζε τράπεζαν, ὧν τρόπον ἐκεῖνος ὁ ἱερεύς, τοῦ ἀληθινοῦ ἀρχιερέως χριστοῦ τύπος ἦν καὶ εἰκόνισμα. σὺ γὰρ φη-

ὅτι εἷς ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
τοῦτον γὰρ ἄρτον, οἱ ἄρτοι εἰκονίζουσι τῆς προθέσεως. αὕ
τη ἐστὶν ἡ καθαρὰ θυσία ἀναίμακτος, ἣν
ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, αὐτῷ προσφέρε-
σθαι διὰ τοῦ προφήτου ὁ κύριος ἔφησε. σῶμά ἐστι καὶ αἷ
μα χριστοῦ, εἰς σύστασιν τῆς ἡμετέρας ψυχῆς τε καὶ σώμα-
τος χωροῦν, οὐδὲ φανώμενον, οὐ φθειρόμενον, οὐκ εἰς
ἀφεδρῶνα χωροῦν, μὴ γένοιτο, ἀλλ' εἰς τιμὴν ἡμῶν οὐ-
σίαν καὶ σωτήρισιν, δόξης παντοδαπῆς ἀμωμητήρι
ον, ῥύπου παντὸς καθαρτήριον. ἂν μὲν χρυσὸν λάβῃ κίβ
δηλον, δι' τῆς κριτικῆς πυρώσεως καθαίρει, ἵνα μὴ ἐν
τῷ μέλλοντι σὺν τῷ κοσμῳ κατακριθῶμεν. καθαίρει
γὰρ νόσους καὶ παντοίας ἐπιφορὰς, καθὼς φησὶν ὁ θεῖος
ἀπόστολος. εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ ἂν ἐκρινόμεθα.
κρινόμενοι δὲ ὑπὸ κυρίου, παιδευόμεθα, ἵνα μὴ σὺν τῷ
κόσμῳ κατακριθῶμεν. καὶ τοῦτό ἐστιν ὃ λέγει, ὥστε ὁ
μετέχων τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου
ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει. δι' αὐτοῦ καθαι
ρόμενοι ἑνούμεθα τῷ σώματι τοῦ κυρίου καὶ τῷ πνεύ-
ματι αὐτοῦ. καὶ γινόμεθα σῶμα χριστοῦ. οὗτος ὁ ἄρ-
τος ἐστὶν ἡ ἀπαρχὴ τοῦ μέλλοντος ἄρτου. ὅς ἐστιν
ὁ ἐπιούσιος. τὸ γὰρ ἐπιούσιον δηλοῖ, ἢ τὸν μέλλοντα. τοῦ
τέστι, τὸν τοῦ μέλλοντος αἰῶνος, ἢ τὸν πρὸς σωτήρισιν
τῆς οὐσίας ἡμῶν λαμβανόμενον. εἴτε οὖν οὕτως, εἴτε
οὕτως, τὸ τοῦ κυρίου σῶμα προσφυῶς λεχθήσεται.
πνεῦμα γὰρ ζωοποιοῦν ἐστιν ἡ σὰρξ τοῦ κυρίου. διότι
ἐκ τοῦ ζωοποιοῦ πνεύματος σωτήρφθη. τὸ γὰρ γε
γεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστι. τοῦτο

δὲ λέγω οὐκ ἀναιρῶν τὴν τοῦ σώματος φύσιν, ἀλλὰ τὸ ζωοποιὸν καὶ θεῖον τοῦτο, δηλῶσαι βουλόμενος. εἰ δὲ καίτινες ἀντίτυπα τοῦ σώματος καὶ αἵματος τοῦ κυρίου, τὸν ἄρτον καὶ τὸν οἶνον ἐκάλεσαν, ὡς ὁ θεοφόρος ἔφη Βασίλειος, οὐ μετὰ τὸ ἁγιασθῆναι εἶπον, ἀλλὰ πρὶν ἁγιασθῆναι αὐτὴν τὴν προσφοράν, οὕτω καλέσαντες. μετάληψις δὲ λέγεται. δι' αὐτῆς γὰρ τῆς ἰησοῦ θεότητος μεταλαμβάνομεν. κοινωνία λέγεται δέ τε καὶ ἔστιν ἀληθῶς διὰ τὸ κοινωνεῖν ἡμᾶς δι' αὐτῆς τῶ χριστῶ, καὶ μετέχειν αὐτοῦ τῆς σαρκός τε καὶ τῆς θεότητος, κοινωνεῖν δὲ καὶ ἑνοῦσθαι ἀλλήλοις, δι' αὐτῆς. ἐπεὶ γὰρ ἐξ ἑνὸς ἄρτου μεταλαμβάνομεν οἱ πάντες, εἰς σῶμα χριστόν, καὶ εἷς αἷμα, καὶ ἀλλήλων μέλη γινόμεθα, σύσσωμοι χριστοῦ χρήματι ζοντες. πάσης δυνάμει τοίνυν φυλαξώμεθα μὴ λαμβάνειν μετάληψιν αἱρετικῶν, μήτε διδόναι. μὴ δῶτε γὰρ τὰ ἅγια τοῖς κυσὶν ὁ κύριος φησὶ, μή δὲ ῥίπτετε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, ἵνα μὴ μέτοχοι τῆς κακοδοξίας καὶ τῆς αὐτῶν γενώμεθα καταιρέσεως. εἰ γὰρ πάντως ἕνωσίς ἐστι πρὸς χριστόν, καὶ πρὸς ἀλλήλους, πάντως καὶ πᾶσι τοῖς συμμεταλαμβάνουσιν ἡμῖν κατὰ προαίρεσιν ἑνούμεθα. ἐκ προαιρέσεως γὰρ ἡ ἕνωσις αὕτη γίνεται, οὐ χωρὶς τῆς ἡμῶν γνώμης. πάντες γὰρ ἓν σῶμα ἐσμεν, ὅτι ἐκ τοῦ ἑνὸς ἄρτου μεταλαμβάνομεν. καθὼς φησὶν ὁ θεῖος ἀπόστολος. ἀντίτυπα δὲ τῶν μελλόντων λέγονται, οὐχ' ὡς μὴ ὄντα ἀληθῶς σῶμα καὶ αἷμα χριστόν, ἀλλ' ὅτι νυν μὲν δι' αὐτῶν μετέχομεν τῆς χριστοῦ θεότητος, τότε δὲ νοητῶς διὰ μόνης τῆς θέας.

Bonus

BOnus ille, & omnibonus, ac omnem superans bonitatem, deus, cum totus sit ipsa bonitas, propter immensas diuitias bonitatis suę, non tulit solam manere bonitatem, hoc est, suam ipsius naturam, a nemine participari, quinetiã huius rei gratia, nempe communicandi boni, fecit primum quidẽ intellectuales & cœlestes virtutes, deinde visibilem & sensibilẽ mũdum, post hæc, qui ex intellectuali sensibilique constaret, hominẽ. Itaq; omnia, quæ ab ipso sunt facta, bonitatem ipsius, hactenus certè cõmunicãt, quatenus sunt. Ipse enim est esse, siue essentia omnibus, quandoquidem in ipso sunt, quęcũq; sunt, non ob id solum, quòd ex nihilo in essentiam ea adduxit, sed quòd ipsa actio ipsius, quæ ab eodem sunt iam facta, cõseruat & cõtinet, pręcipuè verò ea, quę sunt animalia, quę ita bono communi-

cant,

cant, vt cũ essentia, participent & vitam. Rationalia autem præterea, etiam rationem, atq; adeò hac parte, dei bonitate, cõmunicantur multò magis. Sunt enim ista quodammodo cõiunctiora deo, & propriora, qui tanto tamẽ interuallo, omnia superat, vt nihil cum eo cõferri, aut de eo ferri iudicium vllum possit. At verò homo, ratione iam prẽditus, & ἀυτεξούσιος effectus, (hoc est) liberi arbitrij, facultate ea donatus est, qua se deo, iudicio & electione sua, perpetuò uniret, videlicet si in bono collato, hoc est, in obedientia creatoris permansisset. Postq; autẽ transgressus mandatũ eius, qui fecerat illum, morti & corruptioni succubuit, creator ille & opifex generis nostri, propter viscera misericordiæ suæ, similis factus est nobis, & extra peccatum, cætera omnia factus homo, nostræ eo modo naturæ vnitus est.

Cum

Cum enim communicasset nobis, tum imaginem, tum spiritum suũ, quem non adseruauimus: assumpsit ille pauperem iam & imbecillẽ naturam nostram, ut nos videlicet purgatos, & incorruptos redderet, ac in integrum restitutos, efficeret denuò participes suæ diuinitatis. Oportebat autem non primitias solum, naturæ nostræ, de meliori fore participes, sed & omnem uolentem quidem certè hominem, cum nasci secunda natiuitate, tum nouo nutriri cibo, huiusmodi natiuitati accõmodo, & competenti, atq; ita adhibito demũ studio, assequi perfectionis modum. Per natiuitatem ergo suam, id est incarnationem, per baptismum, passionẽ, & resurrectionem, naturã nostram a peccato primi parẽtis, reddidit liberã, à morte præterea, & corruptione. Resurrectiõis uerò primitiæ factus, seipsum viam formã & exemplar

emplar cõstituit, vt & nos eius vestigia insequẽtes, id efficiamur adoptione, quod est ipse natura, nimirum dei tum filij, tum hæredes, ipsius autem Christi cohæredes. Dedit itaq; nobis (vt dixi) natiuitatem secundam, vt quemadmodum ab Adam progeniti, illi similes effecti, iure etiam hereditario, maledictionem & corruptionem consequuti sumus: sic ex christo nati, eũ referamus, & hęredes efficiamur, incorruptionis, benedictionis, & gloriæ eius. Cum verò Adam iste spiritualis sit, conueniebat etiam natiuitatem spiritualem esse, similiter & cibum. Porrò autem quoniam nos duplices quodammodo sumus, & natura composita, oportet & natiuitatem similiter duplicem esse, & cibum etiam æque cõpositum, & duplicem. At natiuitas quidem per aquam & spiritum, data est nobis, dico vtiq; sanctũ baptisma

tiſma. Cibus vero iſte, eſt Dominus noſter Ieſus Chriſtus panis vitæ qui de cœlo deſcendit. Subiturus enim ſpontaneam pro nobis mortem, eadem nocte, in qua ſeipſum tradidit, teſtamentum nouum diſpoſuit ſanctis diſcipulis & apoſtolis ſuis, ac per ipſos, deinceps in omnes qui eſſent in eũ crediturí. Igitur in cœnaculo ſanctæ & gloriosæ Syon, poſtq̃ cõmediſſet vetus paſcha, cum diſcipulis ſuis, & teſtamẽtum vetus idem impleſſet, lauit pedes diſcipulorum, ſymbolum in eo præbens, baptiſmatis ſacri, deinde panem cum fregiſſet, dedit illis dicens. Accipite, cõmedite, hoc eſt corpus meum quod frangitur in remiſſionem peccatorum. Similiter & poculũ, ex vino & aqua poſtq̃ accepiſſet, tradidit illis dicens, Bibite ex eo omnes, Hic eſt ſanguis meus noui teſtamenti, qui pro vobis effunditur, in remiſſio-

remissionem peccatorum, Hoc facite in meam commemorationem, Quotienscunq; enim manducatis panem hunc, & calicem hūc bibitis, mortem filij hominis annuntiatis, & resurrectionem ipsius confitemini, donec ueniat: Si igitur sermo dei, uiuus est & efficax, & omnia quæcunq; uoluit dominus fecit, Si dixit fiat lux, & facta est, fiat firmamētum, & factum est. Si verbo domini cœli firmati sunt, & spiritu oris eius omnis uirtus eorū. Si cœlum & terra, aqua & ignis, et aer, & vniuersus ornatus eorum, uerbo dñi perfectus est, atq; hoc adeò per celebratū animal, homo. Si deus ille verbum, sua voluntate factus est homo, & sanctæ, ac perpetuæ virginis, purum & immaculatū sanguinē, sibiipsi sine semine, carnē substituit: nunquid qui hæc fecit, poterit panem suiipsius efficere corpus, ac uinū cū aqua, etiā

san-

sanguinẽ? Dixit in initio: Produ-
cat terra herbam uirentẽ, & in hũc
usq; diem, cum fit pluuia, sua ger-
mina producit, diuino utiq; præ-
cepto simul impellẽte, & uim atq;
uigorem subministrãte. Dixit de-
us, Hoc est corpus meum, & hic
est sanguis meus, & hoc facite in
meam cõmemorationem, atq; om-
nipotenti illius præcepto, donec
ueniat, fit. Sic enim dixit: donec
ueniat. Fit autem nouæ huic agri-
culturæ pro pluuia, sancti spiritus
obumbrans uirtus, per inuocatio-
nem. Quemadmodũ enim omnia
quęcũq; deus fecit, cooperãte spi-
ritu sancto, facta sunt: sic & nunc
spiritus energia & actio est, quæ
hęc operat supra naturã, quę haud
potest capere nisi sola fides. Quo-
modo erit mihi hoc (inquit beata
uirgo) quoniã uirũ nõ cognosco?
Respõdit Gabriel archãgelus, Spi
ritus sctũs superueniet in te, & uir-
tus

tus altissimi obumbrabit tibi. Et tu itidem nunc quęris, quomodo panis fit corpus CHRISTI, & uinum cum aqua, sanguis Christi? Respondeo tibi & ego. Spiritus sanctus accedit, & hæc operatur, quę rationem superant & intelligẽtiam. At uerò panis et uinum adsumuntur. Nouit quippe deus humanam infirmitatẽ, quæ plurima quidem usu & consuetudine, minus trita, & molestè fert & auersatur, ad nostram ergo consuetudinẽ se demittens, quæ nobis in natura assueta sunt, utitur, ut efficiat ea, quę sunt supra naturam: Et quemadmodum in baptismate, quoniam in more est hominum, tum lauari aqua, tum oleo ungui, oleo simul & aquę gratiam adiunxit sancti spiritus, ac ipsum effecit lauacrum regenerationis: sic quoniam assuerunt homines, panem commedere & bibere uinum, adiugauit illis su-

am

am ipſius diuinitatem, & eadem fecit corpus & ſanguinem ſuum, videlicet, vt per aſſueta, & quæ ſecundum naturam ſunt, in hijs collocemur quæ ſunt ſupra naturam. Corpus vere vnitum eſt diuinitati, illud dico, quod ex beata virgine eſt corpus, non quòd ipſum ſuſceptum corpus, è cœlo deſcendit, ſed quòd ipſe panis & vinum tranſmutãtur, in corpus & ſanguinem dei. Quòd ſi modum quęras, quomodo fiat, ſat ſit tibi audire, q̃ per ſpiritũ ſanctum ad eum modum fiat, quomodo ex beata deipara, per ſpiritum ſanctum, ſibiipſi & in ſeipſo dominus carnem ſubſtituit, breuiter, plenius & amplius nihil cognoſcimus, q̃ q̃ verbum dei verum eſt, efficax etiam & omnipotens, modus autem inſcrutabilis. Quanq̃ haud perindè alienum fuerit etiam illud dicere q̃ quomodo panis per commeſtionem, vinũ ve

rò & aqua, per potionẽ, in corpus & ſanguinem edentis & bibentis, naturaliter mutantur, & aliud efficiuntur corpus, a priori ſuo corpore diuerſum, ſic panis pròpoſitionis, uinum etiam & aqua, per inuocationem, & acceſſum ſancti ſpiritus, tranſmutantur ſupra naturæ modum, in corpus & ſanguinem Chriſti, nec ſunt iam duo, ſed unũ & idem ipſum, fit autem hĳs qui cum fide dignè ſuſceperint, in remiſſionem peccatorum, & æternam uitam, in cuſtodiam porrò & tutelam animi & corporis. Incredulis uerò quicp minus dignè participauerint, in pœnam & ultionẽ, non aliter ac Chriſti etiam mors, hĳs qui credunt, fit uita & incorruptio, in fruitionem æternæ beatitatis, incredulis uerò, & domini occiſoribus, in punitionem & ultionem ſempiternam. Non eſt panis & uinum, figura corporis & ſanguinis

guinis Christi, Absit, sed est ipsum corpus domini deificatũ, ipso domino dicente. HOC EST nõ figura corporis, sed corpus, nõ sanguinis figura, sed sanguis; qui itẽ ante dixerat Iudęis. Quoniam nisi manducetis carnem filij hominis, & sanguinem eius bibatis, non habetis uitam in uobismetipsis. Caro enim mea uerus est cibus, & sanguis meus uerus est potus. Et rursum: Qui manducat me, uiuet. Quapropter, cum omni timore, & cõsciẽtia pura, ac fide minime hęsitabunda accedamus, & omnino erit nobis quẽadmodũ credimus, si certò credimus sine fluctuatiõe. Veneremur etiã illud omni puritate, animi uidelicet & corporis, quasi geminata ueneratione. Est enim & ipsũ quod ueneramur, duplex (Christi nimirũ diuinitate, & carne cõstans) Accedamus ad illũ ardẽti desiderio, & man⁹ in crucis

ſpeciem formantes, corpus crucifixi excipiamus. Applicatis autẽ oculis, labijs, et fronte diuinum carbonem concipiamus, vt noſtri deſiderij ardor, huius carbonis ignitione arrepta, tum peccata noſtra exurat, tũ corda illuminet, deniq; participatione diuini ignis, et igni amur ipſi et deificemur. Carbonẽ uidit Eſaias. Carbo uerò lignum ſimplex nõ eſt, ſed unitum igni. Sic et panis cõmunionis, non panis ſimplex eſt, ſed unitus deitati: Corpꝰ uerò unitum diuinitati, non una natura eſt, ſed una quidem corporis, unitæ uerò illi diuinitatis altera. Adeò q; utrumq; ſimul, non una eſt natura, ſed duę. Melchiſedech cum eſſet ſacerdos dei altiſſimi, pane et uino excepit Abrahã, à cęde alienigenarum iam reuerſum. Illa ſiquidem mẽſa, myſticam hanc præfigurabat menſam, quem admodum etiam ſacerdos ille, veri ſacer-

Gene. 14. Hcb. 7.

ſacerdotis Chriſti, figuram præſe-
ferebat & imaginem. Tu enim (in-
quit) es ſacerdos in ſeculum, ſecũ-
dum ordinem Melchiſedech. Hũc
autem panem, etiam panes propo-
ſitionis figurabant. Hoc præterea
eſt purum ſacrificium & incruen
tum, quòd ab ortu ſolis, uſq; ad oc
caſum, ipſi offerendum, per pro-
phetam, dominus eloquutus eſt.
Corpus eſt & ſanguis chriſti, ad a-
nimi & corporis ſtabilimentũ, ſuſ-
cepta à nobis, quæ non conſumũ-
tur, non corrumpuntur, non uadũt
in ceceſſum. Abſit, ſed in noſtram
ſubſtantiam, & cõſeruationẽ per-
tinent. Omnis autem noxę profli-
gatio ſunt, & ſordis omnis purga-
tio. Si enim aurũ acceperint adul-
terinum, ignitione illa ſua (ut ita di
cam) cenſoria, quæ purum a cor-
rupto diuidit, omnino purgant, vt
ne cum hoc mũdo in futuro dam-
nemur. Purgat autẽ hoc ſacramen

tum, morbos & incõmoda omnia, quemadmodũ inquit diuinus apostolus. Vtiq; si nos ipsos iudicaremus, non iudicaremur. A domino uerò iudicati, corripimur, ut nõ cũ mundo cõdempnemur. Et hoc est quod dicit, quoniam qui participat corpus & sanguinem dñi indignè, iudicium sibi manducat & bibit. Per hoc purgati, unimur corpori dñi, & spiritui illius, & efficimur corpus Christi. Iste panis est primitiæ illius panis futuri, qui est ἐπιούσιος ✱ Illud enim ἐπιούσιον, significat, uel panem futurum, hoc est panem futuri seculi, aut panẽ ad conseruationem nostræ substantiæ susceptum. Siue igitur hoc, siue illo modo. Christi corpus conuenienter dicetur.

(S. ἐπιουσιον utraq; ratione. Nam & in patria Christus nobis cibus futurus, est idem, qui nunc pascit in uia, & uere cum hic, tum ibi, conseruat nostram substantiam. Est enim uita nostra in Christo abscondita.)

Spiritus enim uiuificans est, caro domini

✱ Varia nobis significat ἐπιούσιον uidelicet pro compositionis ratione, quam si ab ἐπι & participio substantiui uerbi estimes: sonat quasi dicas imminens, quod autem immineat etiam si nõ longe absit, nõ est tamen præsens sed futurum est cæterum quoniam proximum est græcis est crastinum. Sic enĩ legitur in act: Aposto. τῃ ἐπιουσῃ ἡμερᾳ i. postero die, hoc est crastino, a quã rationẽ cõpetẽter

domini, quoniam ex spiritu uiuificante, cōcepta est. Quod enim natum est ex spiritu, spiritus est. Hoc autem dico, non auferens naturam corporis, sed ꝙ hoc & uiuificū & diuinum etiam sit cupiam ostendere. Quod autem panem & vinum exemplar dominici corporis quidam appellarunt, quemadmodum deifer Basilius, locutus est, non id post consecrationem dixerunt, sed ante sanctificatam oblationem, sic nominarunt. Participatio dicitur, quoniā per hoc diuinitatis domini nostri Iesu reddimur participes. Dicitur præterea communio, & est reuera, quoniam per hoc Christo communicamus, & eius carnē, ac diuinitatem participamus, communicamus etiam dum inuicem vnimur, hac communione. Quandoquidem enim ex vno pane participamus omnes, unum Christi corpus, & vnus sanguis: & concorporei

sonat futurū. Quod si uerbi cōpositionē ab ἐπι et nomine οὐσία accipias, analogia deducti in adiectiuum sup substātiale uerteris, uel si ꝑ ābiguitatem præpositiōis liceret, insubstātiale, quasi dicas, insubstātiā migrās, & quod hic ꝑte expressit, substantiā cōseruans. Ergo in oratiōe dominica panē nīm ἐπιούσιον petimus, hoc est, futurū quinunq̄ desinet, & quæ nostrā substantiā uare fulciat atq; conseruet.

rei christo existentes, mutua inuicem membra efficimur. Omni igitur cautione obseruandum est, ne ab hereticis participationē admittere sustineam⁹, sed nec illis dare. Matt.7. Etenim ne detis sancta canibus, (dñs inquit) neq; proijcite margaritas uestras, ante porcos, ut non participes erroris, & malæ eorum fidei, efficiamur, & condempnationis. Si uerò omninò est unio nobis ad Christum, & inuicem nobiscum est, deniq; omnibus omninò eadem nobiscum consentionem et uoluntatem participantibus etiam unio est. Ipsa enim unitas ex libera animi electione fit, non absq; nostra sententia & uolũtate. Omnes enim unum corpus sumus, quod ex uno pane participamus, vt inquit diuinus apostolus. Exemplaria uerò futurorũ dicuntur, nõ tãq; 1. Cor. 10. uere non sint, corpus & sanguis Christi, sed q̃ nũc per illa participamus

pamus, Christi diuinitatem, tunc autem intellectualiter, per solam uisionem.

THe good, and all good, (saithe Damascene) and ti, excellyng good god, beynge altogether goodnes, wolde not suffre the same goodnes, that is to saie, his verye nature, to remaine sole withoute participation made thereof, by other. And therefore god, firste made the intellectuall and heauenlye vertues. After that, the visible and sensible worlde, and then man of a nature that hath both sense and vnderstandynge. So all thinges whiche be made of god, be so farre forth partakers of his goodnes, in that they haue all a beynge, for of hym, and in hym selfe, all thynges be, not onely for that

that he brought thē from nothing, to haue a beinge, but also for that his operation continuynge lyke-wise conserueth and mainteineth all thinges that he made. But in this participation suche thinges aboue other participate, as haue lyfe, which communicate of gods goodnes, not onely in that they be partakers of their beinge, but also of their lyfe. Reasonable creatures forsoth besides beinge and lyfe, fur thermore participate of gods goodnes in that they haue reason, which reasonable creatures, be somewhat more nere and familier vnto god then the other, and yet god so excelleth all, aboue all proporcion, as neither can there be comparyson with hym, nor iudgemente of hym. Neuertheleſſe man a reasonable creature, and constitute in fredome with the gyfte of free wyl, receiued therwith also power and facultie, through

thzough his owne choyse and elec-
tion, to be vnited to god continual
ly, yf he had remained and perseue
red in that goodnes, that is to say,
the obedience of hym, that created
hym. But after man had transgres
sed the pzecepte of hym that made
hym, and was thereby subiecte to
death and cozruption, the maker
and wozkeman of mankynde (such
is the tendernes of his mercy) be-
ynge made in all thinges lyke vn-
to vs, was made man withoute
synne, and so vnited to our nature.
And bycause he had delyuered vn-
to vs, his owne image and spirite,
whiche we haue not pzeserued and
kepte he hathe taken vpon hym
oure nature, thenne pooze and
weake, to the intente he shoulde
pourge vs, and make vs incoz-
ruptible, and restoze vs alsoo a-
gaine, to be partakers of his god-
hed & deitie. It behoued mozeouer

God vnited to oure nature i chrift.

not

Chriſt is the firſt fruites of oure nature.

The better that is to ſay the deite

not onely the fyrſte fruytes of our nature, to be brought to be partaker of the better, but alſo all ỹ hole kynde of man, ſuche as are wel wilyng both to be borne againe, with a newe natiuitie, and nourylſhed with a newe meate agreable to ỹ natiuite, and ſo with endeuoure to attayne the meaſure of perfection. wherfore by Chriſtes natiuite that is to ſaye, his incarnation and baptiſme, paſſion and reſurrection, he hath delyuered our nature, frome the ſynne of our firſte father, from deathe alſo and corruption. And beinge hym ſelfe made the cheife and firſt, and (as it were) the firſte fruites of reſurrection, he hath appointed hym ſelfe to be the waye, forme, and example, to this ende, that we folowynge his ſteppes, ſhulde by adoption, be made the chyldren & heyres of god, as he is by nature, and ſo become coheretours with hym:

hym: for which purpose(as I haue
saide) he hath geuen vs the seconde
natiuite, whereby as we beynge
borne of Adam, resembled Adam, & e
nherited thereby curse and corrup
tion: So beinge borne of god, we
shulde resemble hym, and shoulde
atteyne by enheritaunce, incorrup=
tion, blessynge, and his glory. And
bycause Christe is the spiritual A=
dam, it is semely that oure natiui=
te shulde be spirituall, and lyke=
wyse also our meate. In asmusche
also as we be doubble, that is to
saye, of body and soule, and so not
of one single nature, but compoun=
ded, it was mete oure byrth shulde
be doubble likewise, and our meat
dubble also. Our birth then, is gi=
uen vs by the water, and the holye
ghoste. The meate forsothe, is the
foode of lyfe, our lord Jesus christ,
that descended from heauen. For
our lorde Jesus Christe, when he
shoulde

Double of byrth of the water & holye ghoste.

A Double meate, that to Chrystes flesh vnited to the diuinite.

shulde take on hym his death, wy
lyngly for vs, in the nyght in whi
che he gaue hymselfe, he ordred a
newe testamēt to his holy disciples
and apostels, & by them to al other
ỹ bileue in him. In a chambre ther
fore of ỹ holy & glorious Syon,
eatyngē the olde paschall with his
disciples, and fulfillynge the olde
testamente, he washed his disci-
ples feete, giuinge them therin a
token of holye baptisme. After
warde breakynge bread gaue it to
them, sayeng, Take ye, eate ye, this
is my body, that is broken for you,
in remyssion of synne: Lykwyse ta-
kynge the cuppe of wyne and wa-
ter deliuered it vnto them sayeng.
Drinke of this al, this is my bloud
of the newe testamēt that is shedde
for you into remissiō of synnes, Do
this for remembraunce of me, For
as often as ye eate this breade &
drinke this cuppe, ye do shew forth
B
the

the death of the sonne of man, and confesse the resurrection of him, whiles he cōmeth. If the worde of god, be lyuely and effectuall, and all thing ẏ our lord wold, he made, If he saide, Be ẏ light made, and light was made. Be the firmamēt made, and the firmamēt was made If the heauens be establyshed by ẏ worde of god, and also the strength and vertue of them, is lykewyse establyshed by the breathe of his mouth: If heauen and earth, water fier, and ayre, and all thournamente of them, be perfited by the worde of our lorde, and not onelye these, but also man him self, a beast of al other most renowned & spokē of: If the essentiall word, very god (wyllyng so to be) was made man, and made the pure and vndefyled bloud, of the holy and perpetuall virgin to be hys flesshe, withoute any seede of man: Can not he make

the

the breade his body: And the wine and water his bloude: He saide in the beginning. Let the earth bring forth grene grasse, And vnto thys day the earth when it raineth, bringeth forth his owne buddynges, beynge by goddes precepte styred & strengthened to do the same. God sayde: This is my body and this is my bloud, and doo this in remembraunce of me, whiche by his precepte that is omnipotente, is done vntyll he commeth. For so he sayde vntyll he came, vnto whiche newe kynde of tyllage the vertue of the holye ghoste ouershadowyng it, is by speciall inuocation, in the stead of raine, for lyke as all thyng that god hathe made. is made, by the operation of the holy ghost: So nowe the efficacye of the same holye ghoste, worketh these thynges that be aboue nature whiche can not be comprehended, but by

faith

faith onely. How shall this be (said the holy virgin) seinge I know no man? The archeangel Gabziel answered. The holy ghost shall come downe to the, and the vertue of the highest shall shadowe the. And nowe thou askest, howe this bread is made the bodye of Christe, and the wyne and water the bloude of Christ? wherein I aunswere also vnto the. The holye ghoste commeth and worketh these thinges aboue reason and vnderstandynge. The breade and wyne be taken to this mysterye. For god knowethe mans weakenes whiche with some displeasure eschueth many thinges that be not before by vse, made smothe & familier vnto hym, wherfore our sauiour Christ so condescendeth to our infirmitie, as he vseth thinges to vs accustomed and agreable, wherewith to make thinges that be aboue nature. And

C

lyke as in baptisme, seinge men commonlye vsed to wasshe them selues in water, and annoynte thē selues with oyle, Christe added to the oyle and water, the grace of ẏ holy ghoste, and made it the wasshynge of regeneration: So for that men were accustomed to eate breade, and drynke wyne and water, Christe ioyned vnto them, his godhed, and made them his body and bloude, that by thynges accustomed and agreable to nature, we myght be placed in thinges that be aboue nature. The body is verely vnited to ẏ Godhed, I meane the same body, that was taken of the holy virgin, not that the same body taken, descended from heauē but that the bread & wyne be transfourmed into the body and bloude of God. If thou doest aske me the maner how it is done: it shuld suffyce the to heare aunswered, that by

D

The breade and wyne made bodye and bloude, after which makynge there is no more breade or wine, but the bodye & bloude.

E

by the holy ghost, lyke as of the ho
ly mother of God , by the holye
ghoste, oure lorde made to hym
selfe flesshe, and in hym selfe, with
oute seede of manne : In whiche
matter we know no more, but that
the worde of god, is true, of effica=
cie and omnipotent, but as for the
maner is vtterly inscrutable, and
such as can not by serche be depe
hēded & foūde. And yet it were not
amisse to say thus, that like as the
breade by eatynge, and wyne by
drynckynge, is naturallye chaun=
ged into the bodye and bloude of
hym that eateth and drinckethe, &
nowe are become another body, o=
ther then their owne body whiche
they had before, euen so the breade
prepared to be consecrate, and the
wyne and water , by invocatyon
and commynge downe of the holy
ghoste, be aboue nature chaūged
into the body & bloude of Chryste,

F and be not two, but one, and the
same. Whiche worke is wrought
and is to thē that worthely receiue
it in fayth, the remyssyon of synne,
for lyfe euerlastynge, and to be a
safegarde for bodie and soule. And
to them that be vnfaithfull and re-
ceiue it vnworthely, to their punish
mente and vengeaunce. For so is
lykewyse the deathe of oure lorde.
That is to say, to suche as beleue
lyfe and incorruptiō, with the frui
tion of euerlastynge blesse, and on
the other pārte, to them that be vn-
faithfull, and were murderers of
our lorde, punyshement, and ven-
G geaunce euerlastynge. The breade
and wyne be not a figure of the bo
dy and bloud of Christ, That may
not be sayde, but the very body of
our lorde deified, that is to saye,
made god. For our lorde saide, this
is not the fygure of my body, but
my body, and, not the fygure of my
bloud

bloude, but my bloude. And before that, sayde to the Jewes, that ye eate not the flesshe of the sonne of man, and drinke his bloud, ye haue not lyfe in your selfe, For my flesshe is very meate, and my bloud is very drynck. And agayne, he that eateth me, shall lyue. Let vs then come to it w a fearfulnes, a cleane conscience, and stedfast fayth, and then in al thynges shalbe to vs as we byleue constantly. Let vs ho- H
nour it with all clennes, bothe of the body and soule also, as it were with a double worshyppynge. For I
the same we worshyp is also dou-
ble, that is to say, the flesche of our sauiour Christe, and godhed also. Come we vnto it with an ardent fyry desyre, and facyonynge oure handes in the figure of a crosse, let K
vs so receaue the body of hym that was crucified, fynally approching with our eyes, lyppes and forehed,

let vs receiue that godlye cole, so as the fyre of our feruent desyre, receyuynge the fierynes of that cole, maye burne vp our synnes, and lyghten our hartes, and by partetakynge of that godlye fyre, be throughly enflammed and deified Esaias sawe a cole, A cole is not wood onely, but woode vnited vnto fyre. So the foode of our communion is not foode onelye, but foode vnited to the godhead. The
L body vnited to the godhed, is not to be sayed one nature, but the nature of the body is one, and the nature of the godhed vnited vnto it, is an other. So as both together, be not one nature, but two. Wel-
M chisedech the preist of god that is
Gene.14. highest, receiued and chered Abraham, with bread and wyne, when he returned from the slaughter of
Heb.9 the forayne straungers. That table fygured this mysticall table,

lyke

lyke as that preiste was ỹ fygure and ymage of our true prest christ, Thou arte (sayth god) a preist for euer, after the ordre of Melchisedech. Thole loues whiche in the olde lawe, were called the breades of proposicion, that is to saye, the breades appointed to an holy vse, were a figure of this bread. This sacrifice is the pure & vnbloudy sacrifice, which god sayde by his prophet, should be offered vnto hym, from the east to ỹ west. The bodye and bloude of Christe, for the establyshmente of body and soule receiued, be not cõsumed or corrupted, nor passeth with our corruptions through vs, into ỹ byke place (ky on ỹ speach) but encreaceth our substaunce, and preserueth it. It is tharmour of defence, frome all maner of annoyaunce, and lykewise the purgation and cleansynge of all fylthe. Certaynlye if it kyndeth

Psal.109.

Exod.25.

Bycause bloud is not shedde, it is called vnbloudy.

N

deth the golde adulterate, that is to say, corrupt with any other mettall, it purgeth it, by the same vertue whiche is appropriate to fyre, wherby it diſceuereth frō the gold, and putteth away that is corrupt, to thintent we ſhulde not be condemned in the worlde to come. It purgeth diſeaſes and all ſortes of annoiaunce. And as ſaith the godly apoſtle, If we iudge our ſelf, we ſhall not be iudged, when we be here iudged of our lord, we be ther by chaſtiſed, that we ſhulde not be condempned with the worlde. And thus it meaneth that he ſayth, who ſo euer is partaker of the body & bloud of our lorde vnworthely, he eateth and drynketh condemnatiō vnto hym ſelfe. By whiche ſacrament, beyng purged, we be vnyted to the holye body, and the holy ſpirite of hym, and be made the body of Chriſte. This fode is the fyrſte fruytes

fruytes of the foode to come, which is called ἐπιούσιος in greke. For ἐπιούσιον signifieth eyther the foode to come, that is to say, of the worlde to come, or the foode we receyue, for the preseruation of oure substaunce. And bothe significations, may be aptly sayde, for whither it be taken in the one signification or the other, it maye well be sayde of the body of our lorde. For the flesh of our lorde, is spirite that gyueth lyfe, beynge conceyued of the holy ghoste, that gyueth lyfe, for that is begotten of spirite, is spirite. And thus moche I saye, not myndynge by these wordes to take awaye the nature of the body, out of this sacramente, but onely myndynge to shewe, how the same gyueth lyfe, it is godly. And yf any call the sacrament the example or token, of the body and bloud of Christ (as saint Basyle sayde) they speake it not of

Joh.4.

O

thoblacion after the consecracion, but before the same be sāctified, It is also called participation, for by it we be made partakers of ỹ godheade of Jesu, It is also called cō munion, and is so verely, for by it we communicate with Christ, and be partakers of his flesh and godhed, we communicate al by it togither, in that we be thereby made one. For seinge we participate all of one breade, we be made thereby one body & bloude among our self & beyng of the same body with our sauiour christ be also to our selfe eche others mēbres. Let vs thē be ware as much as we may, that we neither geue communion to hereti kes, ne receiue it of them. Giue not
Matt. 7. your holy thynges, to dogs (sayth our lord) nor cast not youre precious stones before hogges, lest ye be made ptakers of their euyll beleef, and of their condēnation also

consi

considerynge that being an vnitie throughlye, betwene vs and christ & also betwene our selues, we shal likewise be vnited throughly with all suche, as we shall chose to participate with vs. For this vnitie is made by oure choyce, and free wyll, not without oure inynde and determinacion, and we all one bodye, in that we participate of one breade (as the holy apostle saith). This sacrament is called also, the examples of that is to come, not in such an vnderstanding, as though the very body and bloude of christ were not present, but that nowe by this sacrament, we be made partakers of the godheade of christ, and in the worlde to come, shall participate with onely contemplacion, in the ful lyght of knowledge and vnderstandynge.

Now

NOw ye haue heatde Damas-
cene speake, who well heatde
with the eares of hearynge, were
sufficient for the matter to declare,
howe christes wordes, as they were
playne, for the substaunce and foũ
datiõ of our byleef: So haue they
in theyr playnnesse, maynteyned ỹ
true byleef of the churche, as this
author for. viii. C. and. xvi. yeares
paste, declareth euidently, and te-
stifieth playnely, yf thou wylt vse
hym, for comfyrmatiõ of that thou
doest fyrste truely beleue, and not
abuse hym, after the facyon of the
worlde, to wrythe hym, & mystake
hym, as some men do the scripture.
And to thintent thou mayste be the
more able, to mete with suche as
wolde abuse theim selfe in hym, and
thy selfe the depelyer conceyue the
godly lerned consideration, of this
writer in the matter: I wyll note
certayne thynges vnto the, worthy
to be

to be noted. Fyrste this man testi-
fyeth, the presence of the naturall
body and bloude, of oure sauyour
Christe, in the sacrament of thaul-
ter, and expressely reproueth the vn
derstandynge of them that wolde
saye, there shulde be but a figure,
as at this letter G. in the margyn
thou shalte fynde, so as thou hea-
rest by this author, truth affirmed
and falsehed cōdemned. This man
testifyeth also the worshyppyng of
the sacrament, with inward & out-
ward clēnesse, deuotiō of the soule,
& outwarde gesture of the body, as
thou mayest se, in ẏ letter H. wher-
in thauthor declareth a cōgruence,
and conueniency, that as the meat,
which we receyue and worshyp, is
dubble, and conteyneth Christes
flesshe and godhed, so shulde oure
worshyppyng be dubble, that is to
say, of our two partes of body and
soule, whiche bothe be nourysshed,
by

by this precious meat. And where thou findest this letter. A. the author sheweth that as we be dubble and of two partes, ꝙ is to say, body and soule: so shulde we haue a dubble natiuite, & a dubble meat. The dubble natiuite, is of water and ꝙ holy ghoste, of water agreable to our body, as corporall, and the holy ghost to our soule, which also agreeth, with that Gregory Nazianzene writeth, ὡς τὰ ἐπιφάνια, ὥσπερ ἦν πνεῦμα καὶ σὰρξ, οὕτω πνεύματι τὰ λειῶν καὶ ὕδατι. As he was spirite & flesh: so god perfiteth ꝙ water & the holy ghost. And as for this precious meat, ꝙ author sheweth that it is a meate dubble & not one, as where thou findest this letter. L, where he saith. The bodye vnited to ꝙ godhed, & deitie, is not made one nature, but remaineth .ii. natures. And bicause ꝙ natures be two he calleth christes body our meate

in

in ỹ sacramẽt, a dubble meat. And
yet thou maist finde in the letter. F
ỹ he calleth it but one, as where he
saith ỹ the bread & wyne, chaũged
by gods myghty word into the bo
dy & bloud of christ, be not two but
one, and so there remayneth the on
ly substaunce of the body & bloude
of christe, where as yt the nature
of breade remained also, he wolde
haue called it in that respecte, two
as he doth in the other places in
two natures vnited. And so thou
seest where remaine two natures
vnited, they be called in ỹ respecte
two & double, and not one, and yet
againe bicause in the consecration
there is not an vnion of breade to
the body of christ, but transmutati
on, & as the worde transmutatiõ ex
presseth an altcratiõ of substaũce
the sacrament is not called two,
but one. And concernynge wor=
shyppinge, this is to be noted that
this

this great clerke was not ignoꝛãt of the woꝛdes of the gospel. Io. iiii. that Veri adoratores adorabũt patrem in spiritu & veritate. True woꝛshyppers shall woꝛshyp in spirite and truth. And yet speaketh this authoꝛ of woꝛshyppyng with the body, foꝛ by the texte of the gospell, is not denyed outwarde adoration with the body, whiche body is with the soule created of god, & shalbe hereafter glozified with the soule, but the sense of that texte declareth the true oꝛder of adoꝛatiõ, whiche must be rooted, grounded, and directed by the spirite & truth, and from thence it must pꝛocede, & where that fayleth, the reste is hypocrysye. But els ỹ the body shuld not folowe and obey the soule, and be affected as ỹ soule is, and with outward semely gesture repꝛesente the same, that we myght not say as Dauyd dyd, Cor meum & caro mea

Psal. 8.

mea exultauerunt in deum viuum, My harte & my flesh hath reioyced in the lyuinge god, there is no such scripture, but Christes hauoure in ỹ tyme of his prayeng teacheth the contrary, for he fell downe on his face and prayed. And the publicane commended in the gospell, knocked on his brest and prayed. And in this auctor thou seest an exhortacion for men to laye their handes on crosse. And good men haue taken greate comforte in the signe of the crosse, wherewith they haue blessed them selfe, and haue bene glad to receaue the blessinge of other with the token of the crosse. And therevpon Tertullian in his worke, De resurrectione carnis, saith: Caro signatur, vt anima muniatur. The flesshe is marked that the soule may be defended. But to returne to my purpose to note vnto ỹ that is notable in Damascene

Tertulian.

in the letter C. to thē that aske, and humbly question, how these misteries be wrought: lyke aūswer may be made, as Gabriell made vnto our Lady, by occasiō wherof thou mayest marke two sortes of questions, wherof one proceding of pride arrogancie, doubtfulnes and mystruste, declareth incredulitie, such
Joan. 6. as the Capharnaites made when they said, How can this man gyue vs his flesshe to eate? And another in mekenesse and humilite, with desyre of so moche knowlege only, as the secrecie of ꝑ thinge permitteth, wherin ꝑ hole is reinytted to godes power and omnipotencie, with which our Lady contented herself, & sayde, Ecce ancilla dñi, fiat mihi secundū verbū tuū. Lo the handmayd of our lord, be it to me, according to thy word, which was godes worde, by the omnipotencie of which whē we se, how many thinges

about

aboue mans capacitie haue bene wrought, why shulde it not suffice to stay men from further arguing and reasonynge, in the most blessed sacrament of the aulter? Another thing thou maiest marke in the letter D ỹ this auctor testifieth howe Christ made the breade and wyne with water, his body & bloud, wher by thou maist perceiue how it hath ben taughte in the churche constãtlye, that after the consecration the substaunce of bread remaineth not and yet it is called breade, for it is called that it was, as I shal speake hereafter. And albeit when thauthor alludeth to the cole sene by Esaye, as thou mayest se in the letter K. he maketh thys resemblaunce, that as the cole is not wood alone, but wood with fyre, so the foode of communion whiche is in latin, panis communionis, and in greake, ἄρτος κοινωνίας hath ỹ dietie adioined vnto it, thou maiest perceiue,

by that streight foloweth, howe he vsed the worde Panis, to signifye the body and flesshe of Christ wher vnto the deitie is annexed, whiche body and flesshe, is the substaunce of the nourriture in this holy meat
Jo.6: accordynge as Christe sayde. Panis quem ego dabo vobis, caro mea est, and, Caro mea vere est cibus, whiche flesshe, hauyng the godhed annexed vnto it, is of two partes as the cole is, and remayneth two natures, and so is a dubble meate, to fede the body and soule of man, whiche be lykewise two partes of man. And when he sayde in the letter. D. the breade hath the deitie annexed vnto it, he signifieth the body and flesshe of Christ into which by goddes omnipotency, the bread is conuerted, as thou mayest plainly see declared by hym, in the place, where thou fyndeste the letter F. and the sentence before, in whiche he

he speaketh so playnely and openly, as can not be desyred more euydence for the matter. I can not pretermytte also to note vnto the this, that maye serue for a lesson to such as be captiouse of wordes, and by the outwarde apparaunce of them note contradictions, thou shalte fynde in the letter M. that the sacramēt is two, and not one, and in the letter. F. one and not two which be no contraries. Fyrste in that place, where he sayth they be not two, is signified that there is not two substaunces, of the breade and the body of Christ, but onely of Chrystes substaunce. Againe, there be not two bodyes of Christe, one in heauen, anothere in the sacrament, for as he saythe after in the letter. E. the body of Christ descended not, but as we truely beleue in the article of our Crede, he sytteth on the ryghte hande of the father, and thē

yf thou askest, how can it be so: the aunswere is, goddes worde is omnipotent, & the maner inscrutable: In the other place, where he saith the sacrament is two & dubble, as in the letter F, there he declarethe him self, that he speaketh of two natures, the humanitie & the godhed. Thou maiest note also, that albeit in one place, he sayeth, Christes body is verely in the sacramēt, & it is not a figure: yet in the latter parte, he sheweth how it may be called a figure, not so, but there is the very body of christ, but ỹ it is in ỹ sacrament a pledge of the glory to come, and his feadinge vs here, a figure of that feadynge we shall haue in heauen, whiche in the thinge is all one, for Chryste is the feaste here and there, but the maner differeth. For then we shall haue full fruytyon by knowledge and contemplacion, in the steade of oure faythe

and

and hope, wherby we receaue frute fully Christes feadyng here. Thou maieste note also in the letter. O. howe afraied he was, to be mystaken, bycause he spake of the generacion, of the spirite, whereof Christes fleshe was conceiued, leste he shulde be sene to agree w̄ the Marcionistes, and deny Christes naturall bodye. So captious haue noughtye men euer ben, that study to make of truthe, matter of contentiō. In the letter. N. thou shalte se the carnal reasons aunswered in fewe wordes, with a (μὴ γένοιτο) in greake, whiche sygnyfyeth a detestacyon of the speache before, as we speake wyth one syllable in englyshe, fye. And fye & worse on thē, that so say, and amend not. And of the cōpany of suche, he amonisheth all to beware in thende, and note his reason whye, with that also saynt Paule alleged of the ethnike

author

authoz. Corrumpunt bonos mores colloquia praua. Euyll talke coꝛrupteth good maners. I wryte now, to the multitude in whiche be manye to whom I neaded not, to haue made these notes, onlesse I wolde foꝛ foꝛmalitie, gather notes as lawiers do in their lessons, but yet I take my selfe, suche pleasure in redynge of the authoꝛ in thys place, who so lyuely & godly setteth foꝛth this matter, and so fully aunswereth al thwartinges to the contrary, that I my selfe delyte to tary in him. and wolde haue the reader do the lyke. Foꝛ thauthoꝛ is notable, and of a great auncientye, that is to say, viii. c. and, xvi. yeres, and he wꝛiteth in the greake tonge, foꝛ a furder testimonye, & vnder title, De orthodoxa fide, of ꝑ right catholique faith, whiche hath nowe bene troubled, in this the hyghest mysterye. And herein they can not

tell

tel what they meane, nor what they wolde haue: they begyn to speake of an other meanynge in the vnderstandynge of Christes playne wordes, when he sayde, This is my body, whych be the foundation of our fayth in their right catholique vnderstandynge, as the churche hath taught, and good chrysten men beleued hitherto.

The deuyll hath another peece of sophistrye, whiche is in counterfette contradictions, wherein he vseth for a preface and introduction, a most certayne truth, which is, that truthe agreeth in it selfe, and hath no parte contrarye to another Wherfore seing the worde of god, is an infallyble truth, it hath no cõtrarieties in it selfe. All the worlde muste assent herevnto. But thus ỹ deuyll procedeth to his cauyllaciõ ab euidenter ueris, per breuissimas mutationes ad euidenter falsa.

From

From thinges euydently true, by lyttle chaunginges to thinges euidently fals, Heauē and earth haue a kind of contradictiō, Chryst is in heauen, where saint Steuen sawe hym, Ergo he is not in earth, in the sacramente of the aulter. Chryste ascended into heauen. Ergo he tarieth not here. He syttethe on the right hand of the father, Ergo he is not in the sacrament of thaulter. He is the creature, for Omnia per ipsum facta sunt, All thinges be made by hym, Ergo he is not a creature made of breade. He dwelleth not in temples made with mans hande, Ergo he is not in the pore vpon the high aulter. Chryst shall descende from heauen to iudge the quycke and the deade, Ergo he cōtinueth there and is not in the sacrament of the aulter. And these be taken for notable contradictions and insoluble sophismes, and in effecte,

Act. 7. A reherfall of the dyuylles sophysme. Act. 1. Hebr. 1. Hebr. 2. Io. 1.

Act. 17.

1. Thes. 4.

fecte, in all these argumentes, there is no contrarite or contradiction in ꝑ thinges, but only a repugnaũce and impossibilitie to mans carnall capacite. And therefore here is occasion to admonish men by the wordes of the prophet, Nisi crediderit-is, nō intelligetis. yf ye beleue not, ye shall not vnderstande. In this hygh mysterye where god worketh his secrete speciall worke myraculously, it is sufficient to know it is wroughte, thoughe I can not tell howe it is wroughte nehowe it agreth with other of his workes, and yet it agreeth. But in this sophistrye the deuell maketh a man forget goddes omnipotencye, excedynge our capacite, and causeth vs to measure goddes doinges by our naturall imbecillite. Because we can not be in two places at ones, distaunte one from an other, we iudge the same repugnaunt in god Eal.7.

but

but chziſtes beyng in heauen, whi-
che ſaint Steuen truely confeſſed,
Act.7. was nothinge contrarye to ſaynte
1.Cor.15: Paules true affirmatiõ that chziſt
was ſene after thaſcention, to hym
in earth. It repugneth not to chzi-
ſtes power, to ſyt on the right hand
of the father in heauen, and yet fede
the infinite number of his people
with the ſame his mooſt pzecyouſe
body in erth. It is no repugnaũce,
to goddes goodnes, being creatoz
of al, therw in the fourme of bzead
to fede vs his creatures, In which
we ſay not, god is become the crea-
ture of bzead (as ỹ deuyl inſpyreth
his mẽbzes to repoꝛt blaſphemouſ-
lye) but that chziſt familiarlye, and
of a merueilouſe entier loue towar
des vs, conſecrateth him ſelfe, in
thoſe fourmes of bzeade and wyne,
Hier.23. to be ſo eaten and dzunken of vs.
God fylleth heauen and earth, & is
not compzehẽſible, to be conteined
in

in temples made with mans hand, Act.17.
ne man can hymitte goddes dwel-
lynge place. God hath power ouer
man, but man hath no power ouer
God. And therefore Salomons
godly temple, was no habitation
to restrayne goddes presence from Mat.4.19.
26.
other places. And yet scripture tel- Mar.14.
leth vs howe our sauyoure chryste Luc.13.21
god and man, hath taught in tem- Joan.7.
pels, taried in temples, made with Jo.10.
mannes hande, and that he dwel-
leth with good men, and also in tē-
ples made with mans hande, for
the assembly of good menne, where
good men truste to be releined w̄
common prayer, and refressh̄ed w̄
the mooste precyouse foode of hys
bodye and bloude, he presenteth
and exhibiteth hym selfe to be rece-
ued and eaten, and there is present,
and tarieth in the hoste consecrate,
not by mans ordinaunce (as the
deuyll inuyously, and spytefullye
speaketh

speaketh it) but by his owne institu
tion, to be a continuall and daylye
foode, wherwith beinge nourysshed
we maye stronglye walke tyll we
come to the mounte of god, where
is euerlastynge lyfe. And thys be-
ynge of Christe in the most blessed
sacrament, repugneth nothinge to
the continuinge of Christ in heaue
tyll the daye of iudgemente, whose
most precious humaine body, now
glorified and vnited to the diuini-
tie, is not diuisible, by time or place
ne by multiplication of tyme or
place can be multiplied in number,
but remaineth in the same number
and in variacion of tyme or altera
tion of place, kepeth styll thappel-
lacion, to be called the same. And
notynge this well to be true, al-
thoughe we can not discusse it by
oure reason, we shall easely auoide
the deuylles sophystrye in thys
behalfe, wherevnto we maye be
some-

somewhat induced, by consideratiō of ꝑ god worketh otherwise in vs, who by his gifte of imaginaciō and thinkinge in our soule, may repꝛesent our selfe, although not in oure grosse bodye, whiche is coꝛporall, yet in our mynde (I saye) we may repꝛesent our selfe, in dyuerse places at ones, and one distante farre from another, The philosophers that sayde. Anima was tota in toto, and tota in qualibet parte, the hole in the hole, and the hole in euery parte, they coulde not se how it was, and neuertheles toke it so to be, and yet what a contradiction is it, to call the parte the hole?

And furder, do not the woꝛdes spoken of men, to a multitude, passe holye to euerye one of the hearers eares indifferētly, that stand with in the compasse of hearyng? And if ꝑ matter be intelligible to thē al, do not eche one heare and vnderstand one

one as moche as another, beynge the speache but one, and not diminished, by the participation of the multitude? These similitudes, do nothing atteine to expresse the high mysterye of the most blessed sacrament, and in many thinges vnlike and specially in this, that in al these similitudes be no corporal thinges spoken of, and in the sacrament is presēt christes very body, but these similitudes only serue to declare ȳ in these lower workes of god, whiche we may call Posteria eius, there be many thinges exceedyng our capacities to discusse thē how they be ȳ we know very certainly to be, & yet because they be common & quotidian, maruaile not at thē, & much lesse doubt of them, & such fondnes hath mans curiositie, as was noted by this sayenge. Quod ante pedes est non vident, cœli scrutantur plagas, that is afore the feete, they se not

se not and serche the costes of the heauen. The deuyll tempted chryst in a rare miracle, to make of stones directly breade, whiche to be the power of god, the deuill then confessed, and yet god dyd it not, bycause it shulde not haue furthered his glorye to the deuyl, who was indurate. Neuertheles god, whose power ruleth, gouerneth and tempereth the workes of nature, doth cõtinuallye in the worke of nature, make of stones breade, when corne is nourysshed of the stones, and stones altered and resolued into erth, whiche nourisheth the corne sedes, and encreaseth the same, and lykewyse in other workes of nature, sheweth dayly manifold wonders of his power, whiche we consyder not, because they be commẽly done and onely for raritie and newenes maruayle, when we maruayle at ỹ is done, and not for the thinge. Matt. 4.

And herein the deuill vttereth his sophistrye, and maketh vs forget that is continuallye done before our eyes, and by impossibilite of our carnall imaginacions, in thinges aboue our capacitie, seduceth vs, and deceiueth vs, in the beleef of goddes high mysteries, and specially in the misterie of the sacramēt of thaulter, wherby to hynder vs, and depryue vs, of oure great comforte and consolation, in the same, wherein God instituted, Memoriam mirabilium suorum & escā se dedit timentibus eum, that is to say, a memorie of his maruailes & gaue hym selfe mete to them that louingly feare hym.

Here resteth now to open the deuils sophistrie, in the peruerse, croked & craftie exposition of dyuers places of scripture, & sayenges of holy writers, and of such wordes, as be attribute to signifie

and

and name that moost blessed sacra
ment vnto vs, wherin hathe ben
moche paine taken, & moch craftie
imaginacion deuised, to abuse the
simple vnlerned wyttes, and vp-
holde in errour, the maliciouse, ar
rogant and newe fangled iudge
menetes. As touching scriptures,
I wyl passe ouer, the fransies of
them, who writhe the principall
cheife texte, (This is my body) frō
consecration of the sacrament, to
the demonstration of Chrystes
body, there sittinge, and then my-
nistringe vnto the apostels, where
in they declare their malyce, that
they care not to chaunge the right
sense, with any other, were it neuer
so fonde and false. The truth they
abhorre, and seke vtterly for lyes,
& them they embrace, who so euer
bring them and leane to suche
exposycions of the scriptures,
as helpe to the subuertion of the

These fond fooles were caled among the garmaynes Toutistes for notable folye obteine the names for memorye of reproche as wysedome doth honor and glorye

truth. But let vs consyder how so
phistically they handle the wordes
1. Cor. 11. that Christ sayde. Do this in remē
braunce of me, for here is made a
greate matter of the word (remem
braunce) whiche (they saye) decla-
reth, that Christe him selfe is not
presente in the sacrament, and that
the sacrament is but a memorye of
hym, but a remembraunce of hym.
And here the deuyll lurketh in a li
tle worde (but) for in often repetiti
on of remembraunces, the but is
taken in, and the speache goethe
rounde as though the wordes im-
ported, that the sacramente is but
a remembraunce of Christ. In whi
che speache if (but) were lefte oute
(as the scripture hath it not) the
worde (memory or remembraunce)
is nothinge repugnaunt to Chri-
stes presence in the most blessed sa-
cramēt. For seing christ is the eter
nal word of god, and descēded frō
heauen

heuen into earth not only to suffre
for man, but also to declare the wil
of god to be obserued, folowed, and
obeyed vnto of man, whiche wyll
of god beyng taught vs by Chriſt
we ſhulde not forget, but day and
nyght vp the benefites also of chri-
ſtes paſſyon, remember therw the
wil of god, taught vs in the ſame
paſſion: can there be ſo effectuall a
memoryall of Chriſtes death & tea
chynges declared and taught in ỹ
ſame death, as if with the eyes of
oure faith, we ſe preſent the natu-
rall body of our ſauiour chriſt, the
ſelfe ſame body that ſuffered? If ỹ
hearing of chriſtes death, entringe
at a mannes eares, or the ſeyng of
a picture or image grauen, repre-
ſenting chriſtes deathe to ỹ bodely
eyes, doth ſtyre vp mans memory
to haue remembraunce of that is
done by chriſt for hym: how moche
more doth the liuely preſence of
Chriſtes

christes natural body styr such as perfytely beleue the p̄sence of the same, to the remēbraūce of christes passion? And if among men, where honest loue reigneth as betwene ẏ man & wife, such as be godly conioyned in maryage they vse to leaue for memory of eche other in their absence, an image of thē selues, as lyuely set forth, as mans crafte can attayne, knowynge by experience that ẏ image styrreth vp the memorie most effectually: Shulde we not thinke that oure sauiour Christ moch more affected and ioyned in loue to his spouse, the chyrch, than any man is to his wife, hath lefte the same churche his spouse, a most perfitte image of him selfe, that is to say, hym self for a memorye, who by his omnipotencye, can exhibite and present hys very ymage, hys owne verye bodye without chaunge of place,

for

or leauynge his seate in heauen, when & as oft as it pleaseth hym: Who also so loueth his churche, as we haue cause to thike, he wold do it, and by scriptures maye vnderstand (yf we close not our owne vnderstandynges) that he doth it in dede in this mooste blessed sacrament, wherein his presence dothe most effectually styre vp in good mens hartes, such a remembraũce of hole Chryst hys benefytes, and preachynges together, as in thys mooste holye communyon good men be so comforted, so strengh-tened, so confyrmed in Christes doctryne, as thereby shall in their manours, theyr haupours, theyr conuersation and lyuynge, shewe and sette forth in them selues, chri-stes deathe with hys resurrection also, whyles the day of iudgement when shall be Chrystes seconde commyng in maiestie and glorye,

And

And thus the holy vertuous man Basile, expoundeth the wordes of saint Paule. As often as ye eate this bread, and drink the cuppe of our lord, ye shall shew the death of our lorde tyl he cometh, which wordes of s. Paule declare the strēgth of this heuēly foode to worke this effecte, and bringe forth such frute in vs, not that euerye man receyuyng the sacrament, shulde with his tonge then make a sermō, how Christ dyed for vs, whyche the presence of the sacrament it selfe, preacheth, yf men vnderstande who is there present, and this poynt shuld be learned at ones, and so perfitly beleued, as it neaded not to be learned againe. For it is the grounde, foundacion, and begynnyng. But the sermō preaching, and shewing of Christes deathe, yf suche as receaue thys mooste blessed sacramente worthely, shulde be in their maners

Hcb. 6.

maners and lyuynge, theyr loue and charitie, theyr contempt of the worlde and desyre to be with god; wherby shuld appere that by receiuing this most precioulse fode, we remember christes death & passion for vs, & practise it effectually, and frutefully in vs. For suche only, celebrate this holy communiõ, with an effectual remembraunce of him And yet euyll men do receaue the same, to their owne condemnation whiche good men do with a perfit remembraunce of christ, whose benefites & his preceptes, they haue in effectual remembraunce. Wherin forasmuch as the Corinthyans abused them selfe, Saynt Paule threteneth them with gods sharpe iudgement, whyche euerye manne procureth hym selfe, when he receiueth the blessed sacrament vnworthely, not consyderinge nor vnderstandynge, that there is in that

leaſt, the very naturall bodye and bloud of our ſauiour chriſt, which ſ. Paul ſignifieth in thoſe wordes non dijudicans corpus domini.

1. Cor. 11. Whiche wordes be tranſlate in englyſhe, puttynge no difference betwene the lordes bodye. And this place by ſuche as preſumynge of their owne knowlege, fraime alſo a ſenſe of their owne makynge, or followinge ſuche as willingly abuſe their knowledge to ſubuerte the truth, hathe ben myſtaken, and of ſome ſo taken, as though the Corinthiãs were in thoſe wordes blamed, becauſe they (whych is a fond imaginacion, and yet men that wãder alone go eaſely farre wide out of the right waye) toke the ſacrament, to be the very body of chriſt, and put no difference, betwene it & breade. But ſaint Paule contrary wyſe (as tholde authors expounde that place) declareth in thoſe wordes,

des, non dñudicans corpus domi- 1.Cor.11
ni, howe suche as eate vnworthely
do not acknowledge, whom they
receiue. For if they dyd, they could
not so abuse them selfe, and there-
fore the worde (dñudicans) signifi
eth not, puttinge no difference,
but not vnderstandynge, not con-
syderynge, as the greake interpre-
ters say. οὐκ ἐξετάζων οὐκ ἐννοῶν τίς
προκείμενος, not considerynge, not
vnderstandynge who is in that
feast to be receiued, whose presence
if men considered, they shoulde
neade none other admonyshment,
howe to prepare them selfe to come
thither, and howe to vse them sel-
ues at the same. And other scrip-
ture, is lykewise misconstrued and
crokedly expounded. Spiritus viui
ficat caro non prodest quicq̃, As Jo.6.
thoughe it were to be vnderstan-
ded, that the presence of the natu-
ral bodye and bloude of our saui-
oure

our christ, were not fruteful to vs, & therefore by theyr reason shulde not be there, where in dede our sauyour Christ, rebelled in those wordes the grosse vnderstandinge of ỳ Capharnaites, as though oure sauiour christ had ment to distribute his natural body in lumpes of flesshe, and so make them a feest of it, and therupon gaue a generall lesson vnto them, whiche serueth for ỳ true vnderstandyng of our hole relygion, which is that our godly lyfe is engẽdred in vs, not of the flesshe, but of the spirite, for quod natum est ex carne, caro est, quod autẽ ex spũ spiritus est, ỳ is borne of the flesshe, is flesh, and that is borne of the spirite is spirite, and the faithfull men be not borne of the flesshe, nor the flesshe reuealeth not the truth of god, for the flesshye manne can not se godes mysteries, and they that dwell

Ioan. 6.

in

in the flesshe can not please god, Rom.8.
and thus scripture speakethe of the flesshe, the carnal parte of man not illuminate by ỹ spirite of god, and the Capharnaites fansied of Chzistes flesshe grossly to be cutte as buchers do in the market, whiche so cõsidered, pzofiteth nothing, but onely the spirite giueth lyfe. And so spiritus viuificat, caro non prodest quicquam, the spirite gyueth lyfe, and the flesshe pzofitethe nothing. By which maner of spech the flesshe of our sauyour chzistes moost pzecious bodye, beinge caro viuifica, lyuely flesshe, and whiche hath the holy spirite inseparablye annexed vnto it, is not vnpzoued but as it is by goddes hygh power ministred vnder fourme of bzeade & wyne, is also most holsom & most confoztable vnto such, as receyue it wozthely, of which chzist spake Caro mea vere est cibus & Jo.6.
sanguis

sanguis meus uere est potus, & panis quem dabo uobis caro mea est, My flesshe is verely meate, and my bloude verely drynke, and the breade whithe I shall geue you is my flesshe. And the speache of this scripture. Caro non prodest quicq̃ is in such wise to be taken as whē saint Paule saith, Scientia inflat, charitas edificat. wherein knowe-
1. Cor. 8. ledge is not vtterlye condemned, but onely suche knowledge as wāteth, and is not tempered with charitie. And lykewise, littera occidit spiritus viuificat. wherein not all
2. Cor. 3. letters and wrytinges, be noted to do hurte, but onely suche as be destitute and want right & spiritual vnderstandinge. And after ỹ same fourme said christ. Spiritꝰ viuificat caro nō prodest quicq̃ The spirit
Jo. 6. giueth lyfe, ỹ flesshe profiteth nothyng, whiche is as muche to saye after the order of vnderstāding, in

the

the former speaches, that the flesh porfiteth nothynge, where the spirite of god wanteth, whiche in the most blessed body of our sauiour Christ, is alway present, & can not be seperate from it. Thus I haue somwhat trauailed in thexpositiō of this text Caro non prodest quic q̄, whiche in dede ꝑteyneth not to ẏ purpose of ẏ matter, but only as the deuil wrangleth with it, as he doth in susteining heresyes with many other, and amonge other in this matter, these. If I go not from you (sayth Christe) the holy ghoste shall not comme to you. And in an other place: ye shall not se me, for I go to my father. And also in an other place. I leaue the worlde, and go to my father. With suche lyke, whiche sounde to improue the presence of Christes naturall body and blood in the sacrament of thaulter, but sounde

so

so onely to suche, as before they marke this soũde of wordes, wold haue them to sounde so. For that meane the deuyl vseth to inueigle men, fyrste to allure them by some worldelye temptation, to be inclineable rather to this or that opinion and in many men, not for anye respecte they haue to any truthe or falsehed, but onelye bycause they had rather haue it vnderstanded so, as they fansye, then otherwyse. And beynge so waywardlye affected, they conceaue then of the scripture, as they do of a confuse soũde of belles, that is to saye, the selfe same sentence and meaning which they wolde haue taken, and esteemed for truth, and none other. And to such men, so inueigled by the deuyll, it is harde to induce the persuasion of truthe, for they care not for it, or be malicioulse and euyl

wyllyng

wyllynge against the truthe. And therfore wysedome (as ẏ wyse man saith) can not entre into them. The deuyl, for mayntenaunce of his errour, he ceasseth not to note to the simple reader, how Christ speaketh of goynge his waye, and goyng to his father, and in an other place of leauynge the worlde, & in an other place, that he wyll be seene no more of thē. And when ẏ spouse is gone then we shall wayle and faste. All whiche in the true vnderstandyng, signifie to vs the absence from vs of Christe, in his bodely cōuersatiō among vs, in such sorte as he was before his passyon, and before his ascention (that is to saye) to speake to vs, and companie with vs, as he dyd with his apostelles and disciples, or to be felte of vs, as he was of saynte Thomas, to the satisfaction of oure bodely senses, whiche absence of Christe in conuersation

Sapi.1.

Jo.7.8.11 14.16.

Joh.14.

Joā.16. Matt.9.

Jo.20.

repugneth not to ẏ truth of our cā
tholyke faith, whiche is that christ
presenteth and exhibiteth vnto vs,
his natural body and bloud in the
sacrament of thaulter. For the di-
uersyte, in the maner of beynges
present, taketh away the cōtrariete
that shulde seme in the matter.
Now as touchyng the myscōstru-
ynge & wronge takynge, and som-
tyme false bearing in hand, of that
the good holy fathers of Christes
churche, haue written of the most
blessed sacrament of thaulter. First
I shall saye this, that howe so euer
the same holy doctours do agre, in
the most certeyne truth of our be-
leef moche labour hath ben taken
to picke out wordes and sentences,
and disceueryng them out of theyr
places, by cyrcūstaūce, wherof they
had theyr true vnderstandynge to
make them sound, to such as wold
haue it so, to the cōfirmatiō of their
vntrue

vntrue and falſe doctrine, in this
moſt bleſſed ſacrament. And lyke
as ſuche as labour, to cõfound the
truth, be the chyldren of darkenes:
So in the ſcriptures and doctours
alſo, they reſorte to ſerche the truth
[obſcure darke places, where they
maye haue oppoꝛtunite to iuggle
and deceiue the ſymple reader. Foꝛ
where the doctoꝛs ſpeake playnly
againſt theyꝛ falſehead, they fare,
as though they knewe not ỹ place,
oꝛ had not redde it, and then reſoꝛte
to an other place not ſo open and
playne, and there fall to cõiectures
and conſtructions of theyꝛ owne,
and labour in expoſition of thoſe
obſcure places, as thoughe they
could there moꝛe certeynly declare
the mynde of the doctours to con-
ferme theyꝛ lyes, then the doctours
thẽ ſelf do in another place of theyꝛ
owne woꝛkes, where they playnly,
openly, manifeſtly, and without

ambiguite, declare them selfe to a-
gre with the truth. And where as
the truth grounded in scriptures,
and opened moze clerely by holy
wziters, hath ben in Chzistes chur-
che. after discussion and triall sette
fozth in a holsome fashion, and cō-
uenient ozdze of wozdes, whiche
wozdes, the true meanyng and vn-
derstandyng purged from all am-
biguities, whiche mans busy witte
hath also in holy wozdes engen-
dzed, to thintent as we beleue one
truth, we myghte also in wozdes &
speache, vnikozmely agree in the
same truthe. Suche as labour to
bzeake this godly agremēt in har-
te and tonge, they neuer ceasse, tyll
by speache, they maye bzynge the
truth agayne in a cozner and with
pzetence they meane well & speake
symply without obseruation, euen
as they haue redde fozsoth, in that
holye man, foz example, (& in dede
a holy

a holy martyr) saint Cipriane, for hym they alledge. Whiche sainte Cypryans speche as it was by hym deuoutly vttered, not dissagreyng from the truth, so is it by these men maliciously brought forth, wherby to interrupte the consente truely agreed on, bothe in the speache and vnderstandyng. I wyll somwhat speake of this one speach of saynte Cypriã particularly, wherby thou mayest esteme (good reader) the deuyls sophystrie, in handelyng of ỹ reste. We beleue truely as the catholyke church teacheth, that there remayneth no substaunce of bread in the sacrament of thaulter, but ỹ onely substaunce of the body and bloud of our sauiour Christe. And yet sainte Cypryan, speakynge deuoutly of the food and nourriture, whiche good Christen men receyue in the communion of this mooste holy Sacrament, whereby the bo-

Ciprianus.

dy and soule, be conioyned with Christe, vseth the worde Panis, and calleth ỹ blessed sacramente, sacramentalē panem, whiche wordes be not perfitely expressed in englysh, if in trāslatiō it were termed sacramētal bread (as malicious fayned simplicitie pretendeth) but rather sacramētal fode, for Panis in latyn is a general word, & signifieth not only bread, wherwith mē be fed, but also al other nourriture, wherwith man is susteined, which the word (bread) doth not in englysh, but soundeth to vs a name of special nourriture & foode made of corne. Now if any man shall vnder pretence of symple playne speache, cal always that breade, in englisch which he findeth in laten, called panis, he myghte as well, where soeuer he founde sella in latyn, call it in englysh a saddell and then in translatinge some places oute of latyn into englyshe. he shulde

Panis.

ſhuld ſomtime ſet ſodenly on hoꝛſe
backe in euglyſh, him that he redde
in latyn ſitting in a ſeat on ꝑ groũd
Herin the ignoꝛaunt, that perceiue
not this, wyll ſaye, I vſe ſophiſtrye
but I open the deuyls ſophiſtrye
herein, wherwith he doth abuſe the
people in ſpeache, and entangle
them ſo in it, as they foꝛ want of o-
ther knowlege, can not wade out, &
therfoꝛe alloweth him, that whē he
readeth in ſaint Cyprian ꝑ ſacra-
mente of the aulter, called ſacramē
talem panem calleth it in engliſſhe
ſacramentall bꝛead. And here he
ſpurneth, and wyll ye make me be-
leue (ſayth he) that panis ſignifieth
not bꝛeade: & then foꝛ confirmaci-
on, adde this, Say we not in oure
Pater noſter, Panē noſtrū quotidia- Matt.6.
nem da nobis hodie: whiche is
tranſlate in engliſſhe. Gyue vs to
day, our dayly bꝛeade: And in dede
if I wolde replye thꝛoughly here-

vnto, I muste saye moze, then it were necessarie now to entreate, & yet I may not passe it all ouer. For I muste saye that panis in our Pater noster, signified not only bread but all foode, bothe for the body & soule, and is so well knowen by the exposition that in thenglysh, when it is translate bread, we may easely conceyue by a parte, the reste, and by signification of some parte, the hole. But where as there is an errour spredde by the deuyll abrode against Christes myracle, in consecration of his mooste precious body, in the sacrament of the aulter. whiche errour is, that there shulde after ỹ conseeracio remaine bread, in this time of errour to translate in euery place the word panis, that signifieth in some place (foode) into the english worde (bread): can that be without a malicious purpose to aduaunce the deuilles enterprise

with

with his sophistrie, cloked vnder
pretence of plaines: After whiche
sorte of outwarde simplicite, wher-
with to cloke malice: Some when
they shulde speake of the blessed sa
crament, & with the catholike chur
che confesse the truth therin plain-
ly & openly, then they say, they will
speake as saint Paule spake, & his
wordes they wyl vse, whiche were
writtē by the holy ghost, and for so
muche they say true, and herewith
they wyll aske disdainefully, why-
ther any man wyll correcte sayntc
Pauls teachinge: as though there
were any suche sacrilege intended
against gods scripture, where in
dede this is onely desyred, and ne-
cessary in Christes church, that one
shulde vnderstand another, & al cō
ceiue one true meaning of S. Paul
whose moste holy true wordes, di-
uers (as s. Peter sayth) haue for ꝓ 2. Pet. 3.
hardnes of thē, peruersly vnder-
stan-

standed them, for the exchewynge whereof, it is necessarely requisite, that preseruyng the wordes of S. Paule inuiolable, as they be most holy, we shuld in other wordes & ka schiō of speche truely agreed on in ỹ church, confesse in all tonges, the truth playnly, in such wyse, as such as haue their beleef establyshed in one vnderstandynge, shuld also vtter the same in one maner of spech, wherby the speache whiche is ordered of god, to do seruyce to expresse the inwarde meanyng of the harte, to the knot and coniunction of men in vnitie, be not by the variacion & diuersitie in it, matter and occasion of discorde and confusion, wherin the deuyll by his membres trauayleth by all meanes, to disseuer that christ hath congregate, & to dissolue that christ hath knyt together. But to returne to the doctors and fathers of ỹ church, who

lefte

leste moste playne, and euydent te-
stimony in their writinges, of their
beleef in the sacrament of thaulter
euen the verye same that amonge
good men continueth styll. Hathe
not Fryth for all that, in a detesta-
ble boke remaynynge after hym in
Englysshe, defamed Tertulian,
Chrisostome, and saynt Austen in
that matter: And hath not before
hym Decolampadius in our tyme
most maliciously and vntruelye,
in falsely reportynge those holy mē
attempted the same: And hath not
this ben their crafte herein, to seke
out places of derkenes and ambi-
guitie, wherewith to deceyue them
selue & other also. As for example.
If they redde any doctour in anye
place of hys boke, cal the sacramēt
of ꝑaulter, a sygure or a signe, that
place they brought forth, and they
put to the deuylles syllable (but)
and sayde, those doctours take
it to

it to be but a signe, but a figure, & but a memorie, herein the but, hath done moche hurt, for it is sleightly brought in, and a final sillable, For this is in dede cõuenient that christ in his body lyuing, shulde be a figure, signe, and memory of his body deade vpon the crosse for vs, & Christ in the sacrament of thaulter to be a figure of his misticall body the churche; whiche he vnitethe to him in that sacrament, and of that effecte, the sacrament of thaulter is named the holy communion, and because the maner of Christes beinge in the sacrament, differeth frõ his maner of beynge as he satte at the borde with his disciples, although the selfe same body was in the sacramente, that satte at the boorde, and the selfe saine body is now in the sacrament, that is nowe in heauen, not by shyftynge of places, but by omnypotencye where-

Vnus panis unum corpus multi sumus qui de uno pane & uno calice participamus.
1 Cor. 10.

by

by god maye do all, for these considerations in all these respectes, the speache hath not ben abhorred to call the sacrament of thaulter a figure, and to call it a signe, and a memoriall, for so it is, but not only a figure, not onelye a signe, not onlye a memoriall, but therewith the thynge it selfe, as the same doctours that haue vsed, those wordes (sygne) and (figure), do plainely testifye. Nowe yf mans wytte, by the deuylles instygacyon, shall trauaile with sophisticacion in wordes, to subuerte the truthe: what can remaine vntouched, of that we shoulde haue moost care? We beleue truelye, that Christe is the same substaunce with his father, to the condemnacion of tharrians. And yet saint Paule in his epistle to the Hebrewes, calleth christe, the image of his fathers substaunce. Then (saythe the deuyl) yf Christ be

Beware of the exclusyues, that they exclude the not from the frute of the truthe.

Heb. 1.

be but the ymage of his fathers
substance (do ye not se howe (but)
crepeth in) then is he not the same
substaunce. Nowe bycause Christe
sheweth vs the father, as he sayde
Joh.14. to Philip, Philippe qui videt me,
uidet & patrem, Phylyppe, he that
seeth me, seeth my father: and in a-
Luc.10. nother place. Nemo nouit patrem
nisi filius, et cui voluerit filius re-
uelare, No mã knoweth the father
but his sonne, and to whom he wil
reueale it. Et deũ nemo uidit un-
quã vnigenitus filius, ipse ennarra-
Jo.1. uit. Neuer man sawe god, his one-
lye begotten sonne, hathe shewed
him forth: For these effectes, christe
is the ymage of the fathers sub-
staunce, and we may not therfore,
make the deuyls addition of (but),
This was a notable sophiste. or make the captious sophisme of
Mendemus. Alterum ab altero,
alterum est, The image is not the
thing wherof it is ỹ image, as mã

is

is not god, of whom he is ỹ ymage Ergo Chriſt, is not the ſame ſubſtaunce with the father, beyng (as Saynte Paules wordes before reherſed purport) the ymage of his ſubſtaunce. And as this argumẽt is folyſſhe in this pointe, and yet captious to deceiue the vnlearned: So be the argumentes, made agaīſt the ſacrament of the aulter, of the worde (fygure) or the worde (ſygne) or the worde (memorye) or the worde (Symbolum) token, whiche wordes for a certeine relation, may be ſpoken of it, without preiudice of the true ſubſtaunce, there preſent, of ỹ body and bloude of Chriſt, beſydes thoſe relations. And thus Luther, and all that followed hym haue defended againſt Oecolampadius, and enforced Bucer, by declaration of the places, to yelde vnto hym in it, and to confeſſe the preſence of the natu

Luthers ſecte in wordes graunte the preſẽce, and yet in dedes deny it, whẽ they forbyd the worſhyppyng of it.

natural body of our sauiour christ, notwithstanding those termes of (figure, signe, and memorie) the misconstruynge wherof, was but mere cauillacion & sophistrie. So as to cõdemne the madnes of such as folowe Frith, or Decolampadius, or Swinglius, or amonge vs, Joye, Bale, Turner, or such like, ỹ deuils lymmes: the truth of Christes church hath thayde of al Luthers secte, But wout their ayde the truthes strength is sufficient. & bycause thou mayst se (reader) how playnly ỹ holy fathers haue spoken of ỹ most blessed sacramẽt, wherby the more to abhorre the blasphemy of some, such wretches, as most vyllainously write, speake (and as they dare) iest at this day: I wyl of certaine notable writers, such only as were before one thousand yere past take out their playn confession of this most blessed Sacrament,

crament, by redyng wherof, good men may cōceiue as much ioyfull pleasure, to the confirmation of their beleef, and swete meditation therin, as lewde, lyght persons, take wanton delite to here scoffing & iestinge, to the deprauation of the same, non diiudicātes corpus domini. And fyrst, I shall reherse, ẏ hath bē spoken of this preciouse sacramente, by one of the first since christ, as of saint Andrewe thapostle, who continuing cōstantly, in the true confession of christ, and abhorryng ydolatry, when he was moued therunto, by Egeas, said in this wise. Omnipotenti deo, qui unus & uerus est, ego omni die sacrifico, nō thuris fumū, nec taurorū mugiētiū carnes, nec hircorū sanguinē, sed immaculatum agnū, quotidiè in altari crucis sacrifico. cuius carnes, postq̄ omnis popul⁹ credentium, manducauerit, & eius

1. Cor. 11.

D: Andreas. Apo.

ſanguinem biberit, agnus qui ſacrificatus eſt, integer perſeuerat & vnus, Et cum verè ſacrificatus ſit, & verè carnes eius manducatæ ſint a populo, & verè ſanguis eius bibitus: tamen (vt dixi) integer permanet, & immaculatus & vnus. I do euery day (ſayd ſaint Andzewe) ſacrifice to God almyghty, whiche is the true and one god, not the ſmoke of incenſe not the fleſſhe of lowing bulles, not the bloude of gootes, but I ſacrifice dayly in the aulter of the croſſe, the lambe without ſpotte, whoſe fleſſhe after all the faythfull people haue eaten it, and dzoncke the bloude of it, the lambe that is ſacrificed, contynueth hole and on lyue. And all be it this lãbe is verely ſacrificed, and the fleſſhe of it verelye eaten of the people, and the bloude of it verelye dzunken: yet, as I ſayde, it remaynethe hole, without ſpotte, and ſtyll

Here is eatinge & drinking, which to our ſenſes is aſmuche to ſaye, as tearing and cõſuming, ioyned with the true cõfeſſion of Chriſtes impaſſibilite & immortalytie.

He ſaith not in figure, but verely eaten & verely dzonken.

on

on liue. These be the wordes of the holye Apostle and martyr sainte Andrewe, who knewe the truth of that is written by the euangelystes, before the Euangelyes were wrytten, and he knewe it taughte of our sauiour Christe, and speakethe herein consonantlye, to the wordes of scrypture and the faythe of the catholyque churche, wherein yf thou wylte spurne, because Saynte Andrew speaketh of daylye sacrifice, and Sainte Paules true doctryne is that, Chryst was but ones sacrificed on the croste, & then it was (as saint Paule sayeth to the Hebrewes) perfited for euer, beynge a hole and sufficient sacrifice, for all the synnes of the worlde: Thou doest herein reherse a true sayeng of laynt Paule, suche as all the worlde must confesse. For the sacrifice of Christe, is eternall and is one, perfyte, consummate, suffy- Heb. 8.

cient, auayleable sacrifice, and ne-
deth no repetitiō, or iteracion, for
the more validitie of it. And yet
this truth, is nothing touched or
preiudicate, with ỹ dayly sacrifice
of Christ in the aulter, whiche to
him ỹ beleueth is easely declared,
& to hym that will wrāgle against
all truthe, is in vayne entreated
of, and (as Hylarius sayth (Non
Hilarius. est humano aut seculi sensu, in re-
bus dei loquendū. Godly matters
shulde not be commened of, after
carnall vnderstandynge: But as
sayntē Andrewe spake, so ỹ church
doth practyse it. For Chryste is
daylye offered and sacrysiced on
the aulter. If thou askest by what
auctoryte, it may be annswered,
by thauctoryte of Chrystes word,
Luc. 22. who said, Hoc facite Do this, and
1. Cor. 11. sayntē Paule as Damascene no-
teth it, sheweth howe longe, in the
wordes donec ueniat, tyl he come,

and

& hath from the beginning taught his church so to vnderstande hym: If thou askest, howe can (ones) & (manye tymes) stande togyther: This (howe) declareth, yf it be contencyous, thou doest not yet beleue, but arte in mystruste of the churche, that teacheth the, and if thou askest in humilitie. Sainte Chrysostome in expoundinge that place of S. Paule to the Hebrewes, where he ones offeringe is spoken of, openeth and dyscussethe thy doubte, as foloweth. Nonne per singulos dies offerimus? Offerimꝰ quidem, sed ad recordationem facientes mortis eius. Et una est hæc hostia, non multæ. Quomodo vna est, & non multæ? Et quia semel oblata est illa, oblata est in sancta sanctorum: hoc autem sacrificium, exemplar est illius, idipsum semper offerimus. Nec nūc quidem alium agnum, crastina aliū D. Chrisost. super epistl. ad Hebreos.

sed semper idipsum. Proinde unū est hoc sacrificium. Aliquin hac ratione, quoniā in multis locis offertur, multi Christi sunt? Nequaquā, sed unus vbiq; est Christus, & hic plenus existens, & illic, plenus, unum corpus. Sicut enim qui vbiq; offertur, vnum corpus est & non multa corpora: ita etiam & unum sacrificium. Pōtifex autem noster ille est, qui hostiam mundantem nos, obtulit, ipsam offerrimus & nunc quæ tunc oblata est, consumi non potest. Hoc autem quod nos facimus, in commemorationem quidē fit eius, quod factū est. Hoc enim facite (inquit) in meā cōmemorationē. Nō aliud sacrificiū, sicut pontifex, sed idipsum semper façimus, magis autem recordationem sacrificij operamur. Sed quia sacrificij huius mētionem feci, uolo pauca ad vos dicere, quæ recordamini, pauca quidem mensura, magnā

Hebr. 9.

magnam autem habentia virtutē & vtilitatem. Non enim noſtra ſũt, ſed diuini ſpiritus, quæ dicuntur. Quæ ergo ſunt. Plurimi ex hoc ſacrificio, ſemel accipiunt in toto anno, alij bis, alij ſępius. Ad omnes ergo nobis ſermo eſt, non ad eos qui hic ſũt tantum, ſed etiam ad eos qui in eremo ſedent, Illi enim ſemel in anno pertiçipantur, fortaſſis enim & poſt duos annos. Quid ergo eſt? Quos magis acceptamus? Eos ne qui ſemel, an eos qui ſæpius, an illos qui raro accipiũt? Neq; illos qui ſemel, neq; qui ſępius, neq; qui raro, ſed eos qui cum munda cõſcientia qui cum mundo corde, cum uita irreprehenſibili, iſtùc ſemper accedunt. Qui verò tales nõ ſunt, neq; ſemel. Quid ita? quia iuditium ſibi accipiunt, & damnationem & ſupplicium. Et nõ mireris. Sicut enim cib⁹, naturaliter nu

tritori-

tritorius extans, si in eum qui prauis cibis corruptus est, incidat, omnia perdit & corrũpit, efficitur occasio morbi: sic etiam ista quæ ad hæc terribilia pertinent sacramenta. Frueris mensa spiritali, mensa regali, & iterum polluis cœno os tuum, perungis vnguento præcioso, & iterum fœtoribus illud imples. Dic mihi rogo, post annum, perceptionem participaris, quadraginta dies putas tibi sufficere, ad mundationem peccatorum totius temporis, & iterum septimana transeunte, trades teipsum sordib⁹ primis? Dic enim mihi, si saluus fact⁹ quadraginta diebus ab egritudine longa, iterum te illis morbificatoribus cibis tradas, nonne & primum laborem perdes? Si enim naturalia sic mutantur, quanto amplius uoluntaria? Vt puta ueluti quid dico. Naturaliter uidemus, & sanos habemus oculos, secundum naturam

sed

sed aliquando ex mala quadam af-
fectione, leditur noster obtutus, Si
igitur naturalia mutantur, quanto
amplius quæ ad voluntatem perti-
nent? Quadraginta dies, tantum
tribuis saluti animæ tuæ, arbitror
autem quia neq; quadraginta dies,
& speras propitiari deum. locaris
magis. I wyl trãslate al this place
for it maye edifie the reder, in this,
& other matter. Do we not (saith s.
Chrisostome) offer daylye? we dõ
in dede offer, but in remẽbrauñce of
his death. And it is one sacrifice &
not many? How we is it one, and not
many. For being ones offered, it is
thẽ prefẽted, in ỹ inward most holy
place, wherof this our sacrifice, is
a representacio, so as we offer alway
the same, not one lambe now, & ano
ther at another tyme, but at all ty-
mes ỹ same. So as it is but one sa
crifice, or els by the same reasõ, by-
cause christ is offred in many pla-

It is specially to be marked how s. Chrisostom calleth it the same sacrifice,

The same one Christe offered in euery place.

ces we myght saye there were many Christes, whiche is not to be allowed, for in euerypplace of offering is but the same one Chryst, here full & hole Christ, and there full & hole christ, and euery where, ỹ same one bodye, And as the sacrifice, euerye where, where it is offered, is one body, and not many bodyes, so it is also, but one sacrifice. And our chiefe byshop, is he that offred the hoste, that clensed vs, and the same hoste, we offer also nowe, whiche beinge then offred, could not be consumed For that we do, is in remembraũce of that was done. For Christ saide Do this in remembraunce of me: wherein we do not make another sacrifice, as the byshop of the olde lawe dyd, but make alwaies the same sacrifice, or rather worke the repzesẽtatiõ of ỹ same, But because I haue made mention of this sacrifice. I wil speake a fewe wordes

The circũstaunces of tyme and place encreasen ac compte in nũber whẽ we speake of the sacrifice of christ

to

to you, whiche ye remember, a fewe
wordes in measure, but conteyn-
ynge greate pyth and commodite
for you. That I shal say, proceveth
not of my selfe, but of thinstigatiõ
of gods holy spirite. What wyll I
say then? This it is, that many be
partakers of this sacrifice ones in
the yere, some twyse, and some ofte-
ner. My speache is directed to all,
not only to those that be here, but
also those that syt in wyldernes.
For such be houseled ones in the
yere, peraduenture not in two.
What is the matter then? whome
do we moost allowe? Those that re
ceyue ones in the yeare, those that
receiue oftner, or those that receiue
seldome. Neither those that receiue
ones, nor them that receiue oftner,
nor them that receyue seldome,
but those that alwayes comme to
be partetakers of thys sacrifyce,
with a cleane conscience, with a
cleane

This is to be noted for the vse of the churche in his time

clene harte, and a lyke wythoute
repzoche. And thoſe that be not
ſuche, I allowe them not to come
ones, Why ſo? Bycauſe they re-
ceyue tudgement, damnacion and
punyſhment. And hereof marualle
not. Foz as meate beinge natu-
rally nouriſhynge, when it hap-
peneth to come into hym, that is
coꝛrupted with euyl meates, mar-
reth and coꝛrupteth all, and is oc-
caſion of a ſycknes and diſeaſe:
So lykewiſe, ỹ is cõteined in this
dꝛedful ſacramẽt, where thou haſt
fruition of ſpirituall foode, haſte
fruition of the kynges table, and
after defyleſt thy mouthe againe
w̃ fylthy mire, ỹ art thꝛoughly
anoynted with ỹ pꝛecious anoint-
mẽt, and fylleſt thy ſelfe againe,
with euyl ſauering ſtẽches, I pꝛay
the tel me. Ones in the yere, thou
ꝛepareſt to this holy communion.
Doeſt thou thinke .xl. dayes ſuffi-
cient,

He required not onelye faythe, but faith with a company of manye vertues,

He callethe it a dꝛedful ſacramente

Thus was the lente spent in the primatyue church, and nowe some wold vse it like other tymes.

cient, to clense thy synnes of all that tyme past, & within a weke after, returne to thy former filthynes? How saiest thou to me, If ỹ wart in.xl. daies, healed frō a long bodely disease, & shuldest returne to that meate, that was cause of thy disease, haddest thou not lost thy former labour? If the natural partes of man, be so sone altered, with moch lesse, the partes of mās wyll, may be chaunged, wherein I mene this, that as we naturally se, and haue by natures ordre hole eyes, yet by some alteration oure syghte is hurte. And yf thynges ỹ be natural in vs, be so sone chaūged: moch more that is ordred by our wyll & is voluntarie. Spareſt thou onelye. xl. dayes to prouyde for thy soule helthe? I thinke not al togither so muche, and yet thou hopeſte, to haue god pleased with the. Thou doeſt rather tryfle. Hi-

therto

therto I haue translate Chrysostomes sentence, and to note vnto the these fewe wordes, laste spoken.

What wolde Chrisostome saye, to the state of this worlde, nowe? in whiche a nombre do not onelye neglecte, to appoint so much tyme, as the lente is (whiche Chrisostom meneth) to attayne goddes fauoure againe, but thinke it al superfluous and not necessarie. And bost onlye the mercy of god, without feare of his iustice. Marke this place of Saynte Chrisostome and compare it to onely faith, marke this place of saynte Chrisostom, & note how the .xl. dayes in ỹ lẽt, were spẽt not by the byshoppe of Romes ordinaunce, but by directiõ of ỹ true discipline in chrisies church, in whi che, Misecordia & veritas, abuiaue
Psa.34. rũt sibi, iustitia & pax, osculatę sũt
As wherin mercy was so preached, as ỹ truth of gods iustice, was not

neglec-

neglected, & iustice in due ozder of al thinges, was so decẽtly obserued as peace and concozd remained in chzistes church. But this matter is besides the pzincipall purpose, and yet not out of al purpose, foz this time. In s. Chzisostoms interpzetation concernyng daily sacrifice of chzistes body & bloud, thou maist se (reader) how the church hath obserued this most pzecioule continual sacrifice of Chzist hym selfe, by hym selfe the high pzeist foz euer, after the ozder of Melchisedech offred on the aulter, where the minister of the church by Chzistes commaundemente executethe the same, whiche commaundement (as Chzysostome saythe) is conteyned in these wozdes. Hoc facite, Nowe I retuine to reherse other, that haue spoken of the mooste blessed sacrament of the aulter, among whome Ignatius, a glozioule martyz and nexte

Luc. 22. 1. Cor. 11.

Ignatius.

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Psc.34. As wherin mercy was so preached, as ẏ truth of gods iustice, was not neglec-

neglected, & iustice in due order of al thinges, was so decētly obserued as peace and concord remained in christes church. But this matter is besides the principall purpose, and yet not out of al purpose, for this time. In s. Chrisostoms interpretation concernyng daily sacrifice of christes body & bloud, thou maist se (reader) how the church hath obserued this most preciouse continual sacrifice of Christ hym selfe, by himselfe the high preist for euer, after the order of Melchisedech offred on the aulter, where the minister of the church by Christes commaundemente executethe the same, whiche commaundement (as Chrysostome saythe) is conteyned in these wordes. Hoc facite, Nowe I returne to reherse other, that haue spoken of the moost blessed sacrament of the aulter, among whome Ignatius, a gloriouse martyr and nexte

Luc. 22: 1. Cor. 11.

Ignatius.

nexte vnto the apostles, in an epistle that he wryteth to ỹ Romaines saith in this wise, Panem dei uolo panẽ cœlestem uitæ, qui est caro Iesu Christi, filij dei uiui, qui natus est in nouissimo, ex semine Dauid & Abrahæ, & potum volo sanguinem eius, qui est dilectio incorruptibilis, & vita ęterna. I desyre, saith Ignatius, the fode of god, the heauenly foode of lyfe, whiche is the flesshe of Iesu Cyrist, the sonne of the lyuynge god, who was borne in the laste tyme, of the sede of Dauid and Abrahã, and I desyre for drincke the bloud of hym, who is loue without corruption, and lyfe euerlastinge. And to thintent thou mayest perceiue, reader, that this nourriture is vnderstanded of the body and soule togyther, so as in this holy communion mans flesh is also comforted herewith: Note what Ireneus sayth. Quomodo negant

Christes doctrine is foode & called panis, but in the sacrament of thaulter is the flesshe of Christe, & therefore he speaketh here of the sacramente.

Ireneus.

negant carnem capacem esse dona
tionis dei, qui est uita æterna, quæ
& sanguine & corpore Christi nu=
tritur, & membrũ eius sit? quẽad=
modum Apostolus ait, in ea quæ
est ad Ephesios epistola: Quoniã
membra sumus corporis eius, de Ephe.5.
carne eius & de ossibus eius, non
de spirituali aliquo & inuisibili, ho
mine dicens hæc. Spiritus enim ne
q̃ carnem neq̃ ossa habet, sed ea Luc.24
dispositione quæ est secundum ho
minem, quæ ex carnibus & neruis
consistit, qui de calice, qui est san=
guis eius nutritur, & de pane qui
est corpus eius augetur. Whyche
may be englyshed thus. Howe cã
it be denied that mans flesshe may Mans flesh partaker of the gifte of god.
be partetaker of the gifte of god,
who is lyke euerlastynge, consyde=
tynge it is nourysshed wyth the
bloude and body of Chriſte, as the
apostle sayth in his epystle to the

Ephesians: For we be membres (saith the apostle, of his bodye, of the flesshe of hym and of the bones of hym, whyche thynges thapostle speaketh not of anye spirituall or inuisible man, for a spirite hath neither flesshe nor bones, but it is spoken of suche an habitude, disposicion and composition, as man in his owne nature hathe, whiche consysteth of flesshe and senewes, beynge nourished of the cuppe, which is Christes bloude, and encreased of the breade, whyche is his bodye. This sayth Ireneus. And Tertulian as foloweth. Videamus nunc de propria christiani nominis forma, quanta huic substantiæ friuolę ac sordidæ, apud deum prærogatiua sit, etsi sufficeret illi, ꝙ nulla omnino anima salutem possit adipisci nisi dum est in carne, crediderit, adeò caro salutis est cardo, de qua cum

Eph. 5.

Tertull.

cum anima deo alligatur, ipsa est quæ efficit, vt anima alligari possit Sed & caro abluitur, ut anima emaculetur. Caro inungitur, ut anima consecretur, Caro signatur, ut anima muniatur. Caro manus impositiõe adumbratur, ut anima spiritu illuminetur. Caro corpore & sanguine christi uescitur, ut & anima de deo saginetur. These wordes be writtẽ in a worke made by this author for confirmation of the article of oure beleefe for resurrection of the flesshe, whereby to refel such as denied the same, and in englysh they haue this sense. Let vs nowe (saith Tertulian) consider the platforme of a chrysten mans state, and se what præeminence is gyuen by god, to the brykle & vyle substaũce of the flesshe, althoughe to it this præfermẽt myght suffice ỹ no soule can attaine euerlasting lyfe, onles

it beleue, whiles it is in the fleshe, so euident is it, that the flesshe is (as it were) the groundeselpece of mannes saluacion. In whiche, when the soule is knytte to god, it is the flesh that bringeth to passe, that it maye so be knytte, yea also the flesh is wasshed, that the soule may be clensed of her spottes. The flesh is annoynted, that the soule may be halowed. The fleshe is marked, that the soule maye be defended. The fleshe by imposition of the mynisters handes is shadowed, that the soule may be illuminate with the spirite. The fleshe is fedde with the body and blood of Christ, that the soule may be made fatte of god. In these wordes be conteyned many good thynges, declarynge the vse of the visible sacramentes, in the begynnynge of the churche, such as in these dayes some ieste and rayle at commen-

This is verified in the sacramente of baptisme In the sacramentes of cōfirmation, ordre and extreme vnction. As with the crosse in benediction. In confyrmation and ordres. The sacrament of the aulter.

menly, besides the intollerable pre
sumption agaynst the most bles=
sed sacrament, wherof how this
man speaketh it is euident, how so
euer, the deuyll vsed Frith as a
mynystre, to depraue him, in this
behalfe. And yet this nourriture
that mans flesshe hath by chrystes
precious body, is after an other
maner as sainte Augustine saith,
then our cōmen nourriture is, for
non digeritur in carnis nostre, sub
stantiam, sed ipse nos in corpora
sibi. Chrystes body is not digested
into the substaunce of our flesshe,
but it incorporateth vs vnto it,
And note ỹ word digested appro=
priate to other common meates
This most precioulse foode conser=
ueth our substaunce, as Damas=
cene sayth, maye therfore be called
supersubstantialis, but it is by in=
corporation of vs into it, wherof
here what Saint Cyprian saith,

that holy martir, who expounding the (Pater noſter) and declaringe the fourth petition in it, Panē noſtrum quotidianum da nobis hodiè, vnderſtandeth it to conteyne a deſyre of the holy communion in the bleſſed ſacrament, and ſaythe. Ideo panem noſtrum id eſt, chriſtū dari nobis quotidiè petim⁹, ut qui in chriſto manemus & uiuimus, à ſanctificatione & corpore eius, non recedamus. Therfoze we aſke our daylye bzeade, that is to ſaye Chziſte, to be gyuen vnto vs, that we which abyde and liue in Chziſt go not backewarde, from the ſtate of holynes, and communion of the bodye. Here Saynte Cypzyan, calleth the ſacrament, Chzyſte, as he is in deede, there pzeſent really, and ſhewethe therewith an effecte of this holy communion, that beynge ſo partakers, of his moſt pzecyouſe naturall body, we maye be pzeſerued

Cyprianus

preserued, in the continuaunce of our sanctificacion, and not depart frō the felowshyp of Chrystes mystical body, the churche, whiche churche Chryst vniteth to him, not onely spiritually, by faith and charitie, but also corporally: by eating of his precious body, & drinkinge of his bloude, declarynge that he loueth his churche, as his flesshe, as Saynte Paule writeth to the Ephesians, where admonishinge the husbādes, to loue their wiues as their owne bodies, he sayeth, No mā euer hated his owne flesh but nourisheth it, as Chryste dothe his churche, for we be membres, of his bodye, of his flesshe and of his bones. To whiche purpose, Cirillus, vpon the .xv. of Saynte John, writeth against an heretike as foloweth: Non (inquit) negamus recta nos fide charitateq; syncera, Christo spiritualiter coniūgi sed

Ephe. 5.

Cyrill.

ſed nullam nobis coniũctionis rati
onem, ſecundum carnem cum illo
eſſe id profectò pernegamus, idq;
a diuinis ſcripturus, omnino alie-
num ducimus. Quis enim dubita-
uit Chriſtum etiam ſic uitem eſſe,
nos palmites, qui vitam inde nobis
acquirimus? Audi Paulum dicen-
tem, quia omnes, vnum corpus ſu-
mus in Chriſto, Quia & ſi multi ſu-
1. Cor. 10. mus vnum tamen in eo ſumus, om
nes enim vno pane participamus;
An fortaſſe putas ignotã nobis, mi
ſticæ benedictiõis virtutẽ eſſe, quę
cum in nobis fiat, nonne corporali
ter quoq; facit, communicatione
1. Cor. 6. carnis Chriſti, Chriſtũ in nobis ha-
bitare, cur enim mẽbra fidelium,
mẽbra ſũt chriſti Neſcitis (inquit)
quoniã mẽbra vĩa mẽbra ſũt chriſti
mẽbra igitur Chriſti, meretricis fa-
ciam membra? Abſit, Saluator eti-
am, qui manducat carnem meam,
& bibit ſanguinem meum, in me

manet

manet, & ego in eo. We deny not (saith Cyrill against the heretique) but we be spiritually ioyned, to christ, by faith, and sincere charitie but that we shulde haue no maner of coniunction, in our flesshe with christ, that we vtterlye denye, and thinke it vtterlye discrepant from goddes holy scriptures. For who doubteth but christ, is so the vyne tree and we so the braunches, as we get thence our lyke. Here what S. Paule saith: we be al one body with Christe. For though we be many, we be one in hym. All we participate in one foode.

we be conioyned to Christe not onelye by faith & charitie, but also by participation of his flesh in the sacrament of the aulter.

1. Cor. 10.

Thinketh this heretique, that we know not the strength and vertue of the mystical benedictiō (so this autor expresseth the holy sacramēt of thaulter, calling it the misticall benedictiō) which when it is made in vs, doth it not make Christ, by cōmunicacion of his flesh to dwel corpo-

Cyrill calleth the sacrament of the aulter the mystical benediction

corporally in vs: Whye be the mē
bres of faithfull mens bodyes, cal
led the membres of Christ: knowe
ye not (saith S. Paule) that your
mēbres be the members of Christ:
And shal I make the membres of
christ, partes of the hores bodye:
God forbydde. And oure sauyour
also saith: He that eateth my flesh,
& drinketh my bloud, dwelleth in
me, and I in him. Hitherto be Ci-
rylles wordes, whereby is decla-
red our corporall habitacion, in
christe, by this precious sacrament
wherein is present christ him selfe:
wherof here what Hilarius Picta
uiensis, an olde author in christes
churche, in the. viii. boke, de Tri-
nitate, vpon discussion of this que
stion, whither christe be in vs, by
the veritie of nature, or cōcorde &
agreaunce in our will, aunswereth
in this wise. Si enim uerè uerbum
caro factum est, & nos uerè uerbū
carnem

Christ doth cōmunicate his flesh in the sacra-ment of the aulter, and so dwelleth corporallye in vs.

Hilarius. 8. li. De trinitate.

carnẽ, cibo dominico sumim⁹: quo modo non naturaliter manere in nobis existimandus est? qui & naturam carnis nostræ, iam inseparabilem sibi homo natus assumpsit, & naturam carnis suæ ad naturam æternitatis, sub sacramento nobis cõmunicãdę carnis admiscuit? Ita enim omnes unum sumus, quia & in christo pr̃ est, & christus in nobis. Quisquis ergo naturaliter patrẽ in christo negabit, neget prius nõ naturaliṫ uel se christo uel christũ sibi inesse, quia in christo pr̃, & christus in nobis unũ, unũ in hȳs esse nos faciũt. Si uerè igitur carnem corporis nostri chrũs assũpsit, & uerè homo ille, q ex Maria nat⁹ fuit, chrũs ẽ, nosq; uero sub misterio carnẽ corporis sui sumim⁹, & per hoc unũ erim⁹, quia pater in eo est & ille in nobis, quomodo volũtatis unitas asseretur, cũ naturalis per sacramentũ proprietas perfecta, sacramen-

cramentum ſit unitatis? If the wor
de was made verely fleſche, and we
verely receyue the worde, beinge
fleſche in oure lordes meate: how
ſhal not chriſt be thought to dwell
naturally in vs, who being borne
man, hath taken vnto him, the na-
ture of our fleſche, that can not be
ſeuered, and hath put together the
nature of his fleſche, to the nature
of his eternitie, vnder ꝑ ſacrament
of the communion of his fleſche
vnto vs, For ſo we be al one, by
cauſe the father is in Chryſte, and
Chriſt in vs. Wherefore who ſoe-
uer wyll deny the father, to be na-
turally in Chriſte, he muſte deny
kyrſt, eyther hym ſelf, to be natu-
rally in Chriſte, or Chriſt not to be
naturallye in hym, for the being of
the father in Chryſt, and the being
of Chryſte in vs, maketh vs to be
one in thē. And therefore, yt Chryſt
hath taken verelye the fleſche of
oure

Note the myſterye of the ſacra-
ment of the aulter.

oure body, and the man that was verelye borne of ꝑ virgyn Mary is Chriſt: & alſo we receyue vnder the true myſterie, the fleſhe of his bodye, by meanes wherof we ſhal be one (for the father is in Chriſt, and Chriſt in vs) how ſhal that be called the vnite of wyll, when the natural proprietie brought to paſſe by ꝑ ſacramente, is the ſacramēt of vnite? I haue thus tranſlate this holy fathers teſtimony, farre exce ding the capacite of the ſymple vn learned, and yet moſt euidently de claringe the myſterie of the ſacra= ment of thaulter, not to be thinuen tion of mā, as theſe beaſtes now a dayes fayne, but the godly tradici on of the truthe, expreſſed in Chri ſtes wordes, plainly & truely recei ued, alſo taught and continued in the church, ſyns the beginning, & by this mans teſtimony, aboue. xii c. yeres paſt. And were it not, that

I thinke

I thinke good men wyll delyte to
reade the truth: I wolde esteme it
labour losse, to suche as be obsti-
nate. For they be (as saint Paule
saith) ouerthrowen in their owne
iudgement, and so full of malyce,
as nothinge els, can entre. But I
wyll not omytte for them to pro-
cute my purpose, And nowe shall
ye here what Theophylus Alexan
Theop. Alex. dr̃inus, a noble author in christes
super Marc. churche, and in the begynnynge of
christes churche saieth, who decla-
ringe the gospel of s. Marke, and
expoundyng the wordes of christe
writeth in this wise, Benedicens
Mar. 14. fregit. i. gratias agens fregit, quod
& nos facimus, orationes super ad
dentes, & dedit eis dicens, Sumite
hoc est corpus meum, hoc scilicet
quod nunc do, & quod nunc sumi
tis. Non autem panis figura tantū
corporis christi est, sed in propriū
Christi corpus transmutatur. Nam
domi-

Dominus ait, Panis quem ego dabo, caro mea est, sed tamen caro christi, non uidetur, propter nostrã infirmitatem, panis enim & uinum de nostra consuetudine est, si uerò carnem & sanguinem cerneremus sumere non sustineremus, propter hoc. Dominus nostræ infirmitati condescendens, species panis & vini conseruat, sed panem & uinũ, in veritatẽ conuertit, carnis & sanguinis. Thenglysche whereof is this, Chriſte bleſſinge, brake, that is to ſaye, gyuynge thankes, brake, whiche alſo we do adding praiers therunto, and gaue it thẽ ſaieng, Take this is my body, the ſame that is to ſay, that I nowe giue, & you nowe take. For the breade is not an only figure of the body of chriſte, but it is chaunged into Chriſtes verye bodye. For oure lorde ſaide, The breade whiche I ſhall giue, is my fleſſhe, & yet the fleſſhe of chriſt, is not

Note this. not sene, in respecte of oure infirmi tie, for the breade and wine, be accu stomed vnto vs, but if we shuld se the flesshe and bloude, we shulde not endure to receiue it, and ther= fore our lorde, condescendynge to our infirmitie, conserueth the fourmes of breade and wine, and tur= neth the breade and wyne into the veritie of his flesshe and bloude.

Thus testifieth Theophilus, and who can desire, a more playne testimonye, in whiche thou may= est also note, howe the fourme of breade and wyne, by goddes goodnes remaineth in respecte of oure infirmitie, and yet the breade and wyne is turned, in to the bo= dy and bloude of oure saupoure Christe, whiche speache, implyeth a difference betwene the substaūce of breade and the fourme, that is to say, apparaunce of breade whi= che euery symple wytte can not con

cõceiue, but euery witte shuld hum
bly & reuerently beleue. For Christ
sayde. This is my body, as appea=
reth testified by suche as I haue
reherſed, being witnesses of tholde
worlde, when there reigned in chri=
stes churche, simplicitie, faith, cha=
ritie, mekeneſs, deuotion, with fer=
uent religion, when goddes worde
dwelt in mennes hartes, and came
neuer abrode to walke in mennes
tunges, but with maiestie and re=
uerence, accompanied with all ver
tuous lyuynge, where as nowe ie=
sters, raylers, rimers, players, ian=
glers, prateleres, and simperinge pa
rettes, take vpon them to be admy
nystratours and officers, to sette
forthe goddes worde, whereof they
make a plurell number of wordes
without all fruyte and effecte. But
I wyll leaue these, and praye god
amende them, and adde the deuout
writinges of saint Austen, saynte

S. Iherome

Iherome, and sainte Chrisostome, touchinge the mooste precioule sacrament of the aulter. And first of sayncte Chrisostome, that he writeth vpon the. vi. chapter of s. Iohn in this matter. Necessariò dicendum quàm admiranda mysteria, & cui data sint, & quænam eorum vtilitas. Vnum corpus sumus, & mẽbra ex carne & ossibus eius. Quare initiati, eius præceptis parére debent, Vt autem non solum per dilectionem, sed re ipsa in illam carnẽ conuertamur, per cibum id efficitur, quem nobis largitꝰ est. Cum enim suum in nos amorem indicare uellet, per corpus suum se nobis commiscuit, & in unum nobiscum redegit, ut corpus cum capite uniretur. Hoc enim amantium maximè est. Hoc Iob significabat de seruis à quibus maximè amabatur, qui suum amorem præferentes dicebant, Quis daret nobis ut eius carnibus

Chriso super 6. ca. Ioannis

Ephes. 5.

nibus impleremur? Quod Christus fecit, ut maiori nos charitate adstringeret, & ut suum in nos ostẽderet desiderium, non se tantum uideri permittens desiderantibus, sed et tangi, & manducari, & dentes carni suę infigi, & desiderio sui omnes impleri. Ab illa igitur mensa, tanq; leones ignem spirantes, surgamus diabolo formidolosi, & caput nostrum intelligamus, & quam in nos præsetulit charitatem Parentes sæpenumero, liberos suos alijs alendos dederunt, ego autem, mea carne alo, me hijs exhibeo, omnibus faueo, omnibus optimam de futuris spem præbeo. Qui in hac uita ita se nobis exhibet, multo magis in futura. Vester ego frater esse uolui, & communicaui carnem, propter uos & sanguinem, & per quæ uobis coniunctus sum, ea rursus uobis exhibui. It is necessarye to shewe,

howe maruelouſe theſe myſteryes be, why they be gyuen, and what profit is of them. We be one body and membres of his fleſſhe and bones. Wherefore ſuche as be receiued into this religion, muſte obeye his preceptes. And to the intente we ſhulde not onely by loue, but alſo in dede, be turned into that his fleſſhe, it is brought to paſſe by the meate, whiche he hath gyuen vnto vs. For when he wolde ſhewe his loue towardes vs, he hathe myngled hym ſelfe with vs, by his bodye, and hath brought it, to be one with vs, that that bodye, myght be vnited with the head, whiche is a ſpeciall point of ſuche as loue together. And that Job ſignified of
Job. 31 ſuche his ſeruauntes as mooſt loued hym, who for declaration of their loue ſayde. Who can graunte vs that we may be fylled with his fleſh: whiche Chriſte hath done, &

to

to bynde vs with the moze charitie to him and to declare his desyze to wardes vs, hath not onely suffered hym selfe to be sene, of such as haue desired to se, but also to be touched and eaten, and the teth to be thzust, into his flesshe, and so all to be fyl= led with desire of him. Wherefoze lette vs ryse from this table, snuf= fynge fire with oure nosethzilles, lyke lions, lette vs rise both feare= full and terrible to the deuyll, con= siderynge who is our head, & what loue, he hath shewed vs. The fa= ther and mother, many times haue giuen their chyldzen to other, to nourse and be bzought vp, but I (saith Chzist) feede them with my flesshe, I exhibite my selfe vnto thē I fauour all, and giue all mooste beste hope, foz that is to come. And he that in this lyfe, shewethe him selfe, so to vs, he wyll muche moze do it in the lyfe to comme. I

haue (saith Christ to vs) wyllyng-
ly ben your brother, and for youre
sake, communicate in flesshe and
bloude with you. And wherein I
am knytte & conioyned vnto you,
I do agayne exhybyte the same vn
to you. Thus sayth Chrisostome
(the mouth of gold) of this matter
more precious then gold, and swe-
ter then hony, and hony combe, of
whiche holy man, yf thou haddeste
asked (howe) he wolde haue aun-
swered, as he writeth in the same
place. Quando subit quęstio (quo-
modo aliquid fiat) simul subit &
incredulitas. Ita & Nicodemus per
turbatus est, inquiens. Quomodo
potest homo, in uẽtrem matris sux
iteratò introire? Idem & hĩ nũc,
Quomodo potest hic nobis carnẽ
suam dare, ad manducandũ? Nam
si hoc inquiris, cur non idem in
quinq; panum miraculo dixit, quo
modo eos, in tantum auxit? Qui

tunc

The same flesh christe toke of the virgin, the same he giueth vs in the sacramente of the aulter.

Idem Chrisost. Io. 3.

Matt. 14. Mar. 6 Luc. 9

tunc, tantum saturari curabant, non considerare miraculum. Sed res ipsa tunc docuit, (inquiens,) Ergo ex eo & hæc credere oportuit, ei facilia factu esse. Propterea id prius fecit miraculum, vt per illud, non essent amplius increduli, hijs quæ postmodum diceret.

When so euer this question commeth to mynde (howe anye thynge shuld be done?) there entreth therwith vnbelefe and incredulite. For so was Nicodemus troubled sayenge. Howe can a man entre agayne into his mothers wombe? And lykewise the Caphernaites in this gospell nowe questioned with them selfe of Christe. Howe canne this man, gyue vs his flesshe to be eaten? But yf thou Caphernaite, askeste this question nowe, why dyddest thou not aske lykewyse in the myracle of the fyue loues, how he encreased theym so muche? A

myghte aunſwere for the thus, that then thou caredſt only, to be fylled and dyddeſt not regarde the myra-cle. But thou Capharnaite, wilte percaſe ſay, the thyng there ſhewed it ſelfe. Well by that then, thou ſhuldeſt beleue, that he that dydde that myghte eaſely do this, and there-fore he wroughte that myracle be-fore, that thereby they ſhuld not be myſtruſtynge, and without beleefe of that he ſhulde afterwarde saye: which wordes of ſaynt Chriſoſtom well pondered and wayed, ſhulde not only be ſufficient, to ſtoppe ỹ mouthes of queſtioners and doub ters, but alſo conuerte the hartes of thoſe that hedlinge haue runne downewarde, to the myſerable pit of the deuyls blindnes, & become his miniſters, to perſuade this ab-hominable falſehode, to the world. Let vs come now to S. Jherome who Ad Hedibiam, writeth thus.

Hier ad Hedibiam

Nos

Nos audiamus panem, quem fregit Dominus, deditq; discipulis suis, esse corpus domini saluatoris, ipso dicente ad eos, Accipite & comedite. Hoc est corpus meum, & calicem illum esse, de quo iterum loquutus est. Bibite ex hoc omnes hic est sanguis meus noui testamẽti, qui pro multis effundetur. Iste est calix de quo in propheta legimus. Calicem salutaris accipiã. Et alibi. Calix tuus inebrians, quam præclarus est? Si ergo panis qui de cœlo descendit, corpus est domini, & vinum quod discipulis dedit sanguis illius est noui testamenti, qui pro multis effusus est, in remissionem peccatorum: Iudaicas fabulas repellamus, & ascendamus cum domino cœnaculum magnũ, stratum atq; mundatum, & accipiamus ab eo sursum, calicem noui testamenti, ibiq; cum eo pascha celebrantes, inebriemur ab eo vi-

Matt. 26.
Mar. 14.
Psal. 115.
Psal. 22.
Io. 6
Luc. 22.

no

no ſobrietatis. Non enim eſt regnum dei, cibus & potus, ſed iuſtitia & gaudiū & pax in ſpiritu ſancto; Nec Moyſes dedit nobis panem uerū, ſed dñs Ieſus, ipſe conuiua & conuiuium, Ipſe comedens & qui commeditur. Illius bibimus ſanguinem, & ſine ipſo potare non poſſumus, & quotidiè in ſacrificijs eius, de genimine uitis uerę & uineę Sorec, quæ interpretatur (electa) rubentia muſta calcamus, & nouum ex hijs uinum bibimus, de regno patris, nequaq; in uetuſtate litteræ, ſed in nouitate ſpiritus, cantantes canticum nouum, quod nemo poteſt cantare, niſi in regno eccleſiæ, quod regnum patris eſt. Rom. 14. Mat. 26. Luc. 22.

Lette vs here this, that the breade which our Lorde brake, and gaue to hys diſciples, is the bodye of our lorde, our Sauyoure he hym ſelfe ſayenge vnto them. Take ye and eate this is my body, And the cuppe is

that

that whereof he spake agayne.
Drynke of this all, This is my bloude of the newe testamente, which shall be shedde for many This is the cup of whiche we rede in the prophete. I shall take the cup of the sauyour. And in another place. How excellent is thy cuppe, that is so plentifully filled. If the the body of our lorde, be the breade that descended from heauen, and the wine that he gaue his disciples is his bloude of the newe testamēt whyche is shedde for manye in remyssyon of synnes, lette vs putte awaye the Jewes fables, and lette vs ascende wyth oure lorde, into the greate chaumber, strowed and clensed, and lette vs take of hym alofte the cuppe of the newe testamente, and keppnge our Easter let vs with him be made drunke, with the wine of sobernes. For the kyngdome of God, is not meate and drynke

Psal. 115.
Psal. 22.
Luc. 22.
Rom. 14.

dzinke, but iustice, ioy, and peace in the holy ghost, Noz Moses dyd not giue vs ỹ true foode, but our lozde Jesus him selfe, beynge the geste, & feast it selfe, him selfe that dyd eate & is eaten. His bloude we dzynke, and withoute him can not dzynke, & dayly, in his sacrifices, we pzesse out redde muste, newe wyne of the grape, of ỹ true vyne tree, the vyne of Sorec, whiche is interpzetate, chosen, and hereof we dzinke newe wine, of the kyngdom of the father, not in the oldenesse of the lettre, but in the newenes of spirite, syngyng the newe songe, that no man can synge, but in the kingedome of the church, which is the kingdome of the father. Nowe ye haue herde s. Jheromes wozdes, full of mysteries, but so to the pointe to testify the misterie of the sacrament of thaulter, as the moze coulde not be desired foz our instruccion, in the true

vnderstan

vnderstandynge or rather, a true Eccho of that is truely vnderstanded. For the original truth, procedeth of Christes wordes, the true sound wherof, redoundeth in good mens hertes, being apte and mete to receyue the same, & so rendre the noyse, as they receyued it frome the mountayne of truthe, oure sauiour Chryst, by ỹ holye ghoste, taughte, vttered & spredde abrode, by whom good men be ledde into all truthe, lyke as euyll men, by the deuyll & his aungelles, be ledde into all falsehed and lyes, Of whome beware, and regarde not Joye, Bale, Turnoure, Frith, whome theyr owne malyce, with the deuylles suggestion hath subuerted. Regard not, what peruerse obstinacie worketh in refusinge god, and resisting his powers of the worlde, therample whereof hathe latelye appeared in such as suffered, who being ouer-

come

come with intollerable presumpti-
on and dilperate malyce, obstinate-
ly continued in their peruersitie to
thende openly. The deuyl hath his
wytnesse as s. Austen saith, and fro-
warde obstinacye in falseheade,
hath in the woꝛld, counterfeted the
constancie of martyꝛs as vyce,
with ypocrisy in many, hath resem-
bled vertue. Therfoꝛe in Chꝛistes
true martirs, not the paynes one-
lye, wherein they were toꝛmented,
but therwith the cause, wherefoꝛe
they were persecuted, was special-
ly regarded. Foꝛ els as werynes
of this lyfe hathe wꝛought among
many, a vehemēt desyꝛe to be hence
esteming no paines, to achue, their
entente, and therefoꝛe haue mooste
cruelly deuysed theyꝛ owne death,
& many times letted, haue wilfully
cōtinued in pꝛosecutiō of the same:
so hath froward stubbernes mixte
with vaineglozy, done the lyke, as
among

among many in our tyme, hath ma
nifestlye appeared. In whiche the
Anabaptistes, and Sacramenta=
ries, haue with a deuelysh pertina
cy mainteined their heresies, whose
wilfull death in obstinacie, yf it
shulde serue for an argumente, to
proue ỹ truth of their opinion: the
truth of gods scriptures, shuld be
brought in muche perplexite, and
men drawen hither, and thither, as
peruerse malyce shulde leade.
But god that is mercyfull suffreth
not man, to be tempted with these
argumẽtes more thẽ may be borne
of mannes infirmitie, And yf suche
as lately suffered, were severallye
considered, there maye appeare to=
kens sufficiente, besides the condi=
cion of the matter, they suffred for,
to declare their zeale, not to haue
proceded of the spirite of god, but
of arrogaunt pryde and presump=
tion, & the spirite of ỹ deuyl, which
is

is no tyme to speake on nowe, but I shall adde what sainte Austine saith, the readyng wherof is frutefull, and leaue the remembraunce, of these monstruouse proude people, whose doynges be vnfruteful, to them selfe and other. S. Austen saith thus vpon the. xcviii. Psalm, in the exposition of this text, Et adorate scabellum pedum eius, quoniam sanctum est, worshyp ỹ fotestole of his seat, for it is holye. Quid habemus adorare? Scabellū pedum eius, Suppedaneū dicit scabellum, quod dicūt greci (ὑποπόδιον) dixerunt Latini scabellum, & alij dixerunt suppedaneum. Sed videte fratres, quid nos iubeat adorare. Alio loco scriptura dicit. Cœlum mihi sedes est, terra autem scabellum pedū meorum, Ergo terram iubet nos adorare, quia dixit alio loco, ỹ sit scabellum pedum dei? Et quomodo aborabimus terrā, cū dicat aperte

Esa. 66

apertè ſcriptura, Dominum deum tuum adorabis, & hîc dicit, Adora te ſcabellum pedum eius? Exponens autem mihi quid ſit ſcabellū pedum eius, dicit: Terra autem ſcabellum pedum meorum. Anceps factus ſum, timeo adorare terram, ne damnet me, qui fecit cœlū & terram. Rurſum timeo, non adorare ſcabellum pedum domini mei quia pſalmus mihi dicit. Adorate ſcabellum pedum eius. Quæro quid ſit ſcabellum pedum eius? Et dicit mihi ſcriptura, Terra ſcabellum pedum meorum. Fluctuās conuerto me ad Chriſtum, quia ipſum quæro hîc, & inuenio, quomodo ſine impietate adoretur terra, ſine impietate adoretur ſcabellum pedum eius. Suſcepit enim de terra, terram, quia caro de terra eſt, & de carne Mariæ carnem accepit. Et quia in ipſa carne hîc ambulauit, & ipſam carnem nobis

Deut. 6.
Lut. 4.

manducandam, ad ſalutem dedit nemo autem illam carnem manducat, niſi prius adorauerit, inuentum eſt quemadmodum adoretur tale ſcabellum pedum domini, & nō ſolū non peccemus adorādo, ſed peccemus non adorando. What haue we to worſhyppe? The ſtole of his feete, for ſo we call, that ſtayeth vnder the foote, That the greakes call (ὑποπόδιον, the laten men call Scabellum, But let vs ſee bzethzen what we be bydde to worſhyppe. In another place, the ſcripture ſaieth. Heauen is my ſeate, and the earthe, is the ſtoole of my feete, Ergo then god bydeth vs to worſhyppe the earth, for he tolde in another place, what was the ſtoole of his feete. And how ſhall we worſhyppe the earth, ſeynge the ſcripture ſayth euidentlye. Thou ſhalt worſhyppe thy lord God, and here he ſayeth, Thou ſhalte worſhyppe

the

the stoole of his feete. Expoun-
dynge moreouer vnto me, what is
the stoole of his feete, saith. The
earth is ỹ stole of my fete, Here I
am in a doubte, I am afrayde to
worshippe the earth, least he shuld
cõdemne me, that made heauen &
earthe. Agayne I am afrayde, not
to worshippe the stole of my lordes
feete, because the Psalme sayethe
vnto me. Thou shalte worshyppe
the stole of his feete. I aske what
is the stole of his feete: and scrip-
ture telleth me. The earth is, sayth
god, the stole of my feete. Beynge
thus tossed to and fro, I turne my
selfe to Christ, for hym I seke here
and fynde, howe withoute viola-
tyon of goddes honoure, the
earthe maye be worshypped, and
so wythoute vyolacyon of goddes
honoure, the stoole of his feete,
maye be worshypped. Christe
tooke of the earthe, earthe, for the

flesshe is of the earth, and he toke flesshe of the flesh of Marye, and because in that flesshe he walked here, and gaue the same flesshe to be eaten of vs, for oure saluation, no man agayne eateth that flesh, but he fyrst worshyppeth it. It is so founde out how the fotestole of our lorde, shulde be worshypped, and therwith also this that not only we shulde not synne in worshippynge of it, but contrary wyse, we shuld synne, and we shuld not worshyp it. Thus speaketh saint Austen, of the Sacramente of thaulter, & thus speaketh he of the worshyppynge of it, so plainely, as the deuyll hath no poynt of sophistrye to iuggle in it, but to saye, sainte Austine was a man, whiche is one of the general shyftes in an extremite, & an other, that the worke (if the place make againste hym) was not his, it is named to be. But this worke

Christ gaue the same flesh to be eatē of vs.

worke is saint Augustynes with-
out any suspicion to the contrarie.
Mary a man, I muste confesse, he
was, and so were all tho I haue
spoken of before, whome I haue
not brought to proue the truth of
the natural bodye of Christ, in the
sacrament of thaulter, For the few
wordes of scripture spokē of christ
him selfe, when he sayde, This is
my body, to good men proue that
sufficiently, and any other studied
corroboration, to good men, nea-
deth not, & to euell obstinate men,
is superfluouse. Accordyng wher-
vnto saint Basyll instructed hys
scolers, with what feare, faith, and
affection, they shulde come to the Ba. sillius.
holy cōmuniō. He bad them lerne
feare of saynt Paule, sayenge to
the Corynthyans: He that eatethe 1. Cor. 11.
vnworthelye, eateth iudgemente
and condemnatiou. He bad them Matt. 26.
learne fayth of Christes wordes,

when he sayde. Take ye, and eate ye, this is my body, And as for deuotion and affection of mynde, he bad them loke of the loue Christe bare to his churche. And therfore I trauaile not herein to learne mé faith by authoritie of men, but bycause I see, what a companye they be, that impugne oure true faithe, with lyes and sophistrye: I haue taken payne to reherse these, that ye maye reade of another companye that maintcyned the true faith with the truthe, whiche were so notable clearkes, so greate learned men, so exercysed in scriptures, so rychelye endued with the specyall gyftes and graces of god, as men shulde haue more comfort, to kepe companye with them, in the open lyghte of truth, goddes high way, then to lurke in darke corners, or folowe the leadynge of suche, as beynge blynde of the ryght eye, for want

want of grace and learninge, and more blynde on the lefte eye, with malyce and enuye, fall them selfe in the pitte of goddes indignacion and drawe other after them. One thynge I wyll note, whiche is wor thye notynge, that there hath not ben, in any tyme, any one Maister teacher, or otherwise, the deuylles stoute champion, to impugne our true beleefe in the sacramente of the aulter openlye, but he profes= sed therwith, some other opinion, so euidentlye abhominable, as he myght be knowen, by that other lye, to be sent from the deuyll, And fyrste that we reade of, be the Ma niches, whose detestable opinion, is vniuersallye abhorred, Second the Messalyans, who sayde, the sa crament dydde neither good nor hurte, muche like Fryth, who after all his conflicte, wold gladly haue come to thys, neyther to graunte

the

the sacramente, nor denie it. Now these Messalyans professed thys for truth also, that it was an euyll thinge to labour with their handes, and gaue them selfe onely to sleape, and called their visions in their dreames, prophecies, and pretended to be saued by onely prayer as Luther affirmeth by only faith Were not these men marked on both sydes (trowe ye) to be knowen for noughte? Wycleke denied the Sacrament of thaulter, and on ỹ other syde affirmed, all thynges to come to passe, by mere and absolute necessitye, with whiche opinion all suche be infecte at this day, as impugne the sacramente. And is not that an euident marke, that god hath suffered them to fall (in reprobum sensum) so as they speake, they wote not what, specially when they waxe angrye, as some do, that men wyll not folowe them

Rom. 2.

them, when by their oppynyon, the same necessytie, that maketh them to speake so angerly maketh other also if they so do (and it be as they saye) by ỹ same necessitie to laugh them to skorne. And further if absolute necessite reigned ouer man, then shulde a theke or a murderer, be as muche made of, and commẽded for playenge his parte, accordinge to his place of necessitie, as he that liueth soberlye. For bothe worke by necessite. And if they wil by this opinion, resemble god, to ỹ directour of a playe (as they do in dede) appoyntynge euery man a parte to playe, as lyketh him: then because to lyue viciously and abhominably, is more troublouse, & fuller of veracion, and the busier part, then to liue wel & vertuously whiche hath lesse care in dede, because he hathe a busier parte appointed him, that is necessitate to lyue

liue euil, then he that is necessitate to lyue well, the same playenge his part aptely, as he can not do other wise ledde by necessitie shoulde in that rule be moze rewarded, then he that lyueth well if any thynge mygbt be called wel. And if there were any difference betwene vyce and vertue, vice shoulde be pzefer-ced vertue, and moze rewarded be-cause it is the moze labozouse part to playe, aud so shulde all be ouer-thzowen, as in deede all shall be, where the holy sacraunēt of thaul-ter is neglected. Whervnto suche other opinions, suche malice, such enuy, such hatred is ioyned as woz keth in it selfe the subuersion of al. Wherof god giueth euident mar-kes and tokens, yf men neglecte them not, and the deuyll shewethe him selfe so openlye, as al maye se him, that be not wilfully blynde. And muche moze euidentlye, the same

same shall appeare vnto you, by consideracion of these good vertuouse holy mens writinges, in this matter, whiche I haue reherced, & myndinge to be shorte, passe ouer the great number, that is to saye, in this place al, that syns these. Myperes, haue ben teachers, and written for the edificacion of Christes churche, besides a great manye of them that wrote before.

THyrdely let vs consider how the deuyl tosseth the wordes, and first the word, sacrament, wher by he wolde it semed, that by that name, it was euer mente, that it is onely a signe and toke̅, of an inuisible grace, and in as muche as it is a signe, it is not the thing it self, as the churche teachethe: For a signe, and a thinge, whereof the signe is, muste neades differre.

Wherevnto I saye, that the worde (Sacramente), (as manye other

other wordes in speache, haue the like) hath thre significations, to oure vnderstandynge. One moste generall, in whiche it signifieth any secrete hidden thyng, without difference, whither the same hydden thing, be holy or no. And after that acceptiō, it is applyed to many secrete matters and misteries, both godly, & natural. Another acceptiō is specyal, & is restrained to signifi the seuen special holy misterues in our religion, which we cal and be, the. vii. sacramentes, vnto whiche ỹ name sacrament, is in the comen speache onelye applyed, whervnto this diffinitiō is truely attribute, a sacramente to be a visible signe of an inuisible grace. Another acception, is in a moste special signification, whē we speake of the sacrament of the aulter, whych doth vs vnderstande, a specyall difference of excellencye from the other sacramentes,

mentes, as wherein is present, the plentye of all grace, and the purchacer of all grace, receyued in the other sacramentes, Chryste hym selfe. Wherof when men be thus lerned and taughte, and the thing so set forth, truely (as it is in dede) it is then mere sophistrie, to resort, to disputacion of the word, wherwith, to ouerthrowe, the truth of the thynge. After whiche sorte they daly also, that make foundacion of argument to proue ỹ substaũce of bread, to remaine in the mooste blessed Sacrament, bicause S. Paule calleth ỹ sacrament, breade, and yet in dede saynt Paul calleth it this breade, whiche importeth a speciall vnderstandinge, and to suche as truely beleue, the myracle of christes cõsecration, of his most precious bodye, turnynge by the omnipotency of his myghty word the substaunce of bread, into the

substaũnce

ſubſtaunce of his naturall bodye to ſuche men of true beleke, ẏ thing remayneth as it is ne is in their conſcience altered, with expreſſion of ẏ name of that it was. And that whiche before the conſecration was commen breade, with the naturall ſubſtaunce of bread, is now by goddes ſpeciall myracle, in his ſecrete operation omnipotent, the onelye ſubſtaunce of the bodye of our ſauyoure Chriſte. And ſo maye be called with an addition wherewith to marke the miſtery, this breade. But whye ſhulde the name, trauayle vs when we rede ſo ofte in ſcripture, thinges to be named not as they be, but as they were: and the rod turned in to a ſerpent, by gods miracle, before Pharao, ſtyl to be called a rodde when it was a ſerpent, but
Exo. 7. the rodde was conuerted by gods power into the ſerpent and ſtyll

called

called it a rodde, when it was not so. But why should men be so scrupulouse in names? After god had signified to the patriarche Jacob that he shulde be called no more Jacob but Israell, yet afterward the same scripture testifieth howe god spake to Israel. ad puteum iuramenti, and called Jacob, Jacob: Here if a man wolde trifle, in the sounde of the worde, Jacob, shulde he not make an argumente to improue the truthe of that god had spoken, wherewith the deuyll myghte inueigle the presumptuouse ignoraunt, that estemeth himselfe so muche, as he measureth al knowledge by his rude capacitie. But here the exercised senses in learninge, can consider how names be of two sortes, sometime they do onlye signifie anye litle token of the thynge, wherunto they be added, and then we may not make foundacion of the name as declarynge

Gene.32.

Gene.46.

holly

hollye the thyng signified, or to be
demed the proper name, After wh
the sorte, Christ was called synne,
bycause he dyed for synne, and yet
had not synne in hym, as the word
shold import. And when we speake
thus, that Christe saueth synners,
we signify by the worde (synners)
suche men as were synners, and be
by Christ, washed, & purged from
synne, mete to be receyued to salua
cyon. For as Saynte Paule sayth
to the Ephesians, Christ purgeth
his churche, and leaueth neyther
spot, ne wrincle. And when we call
noughtye men, christen men, we
signify not by the name, what they
be now in dede, for they be the de-
uyls men, and not Christen men,
but callynge them nowe Christen
men, we signifie ỹ they were ones
in the state of grace, at the tyme of
their baptisme. We call a mans
writinge also his hande, onely be-
cause

cause his hande wrote it. In whi-
che sorte of naminges, the significa
cion extendeth no further, for de-
claracion of the thinge named, thē
the pointing or direction of a mās
finger, with a parte of speache cal-
led a pronowne, as this or that.
Mary other names that be added
to geue lighte and knowledge of
the substaūce, nature or chiefe qua
litie of the thynge, those be so ioy-
ned and knytte to the thynge, as
they do not onely poynte it, but o-
pen it also, and be not onely an out
warde marke of the thinge, but pre
sente to oure vnderstandynges,
what is conteined in the thinge it
selfe. And therfore as the name Ja
cob, was onely an outward marke
of the corporall man of the patri-
arche. So Israel declared the spe-
ciall fauoure of God, wherby Ja-
cob sawe god, wh'che the word Is-
raell doth signifie, the continuaūce

whereof god promysed, saienge he shulde no more be called Jacob, but Israell. Accordinge wherunto after the breade is consecrate by ỹ preiste, goddes minister, and by the omnipotẽcye of Christes myghtye worde is conuerted into the bodye of Christe, the name that lignifieth the substaunce of that sacramente, is the body of Christe. And therefore the same sacramẽt, can no more be called breade, but the bodye of Christe, as Jacob shulde no more be called Jacob, but Israel. And yet as scrypture sayth in the hystory of Jacob, God called after that Jacob againe, by the name Jacob without preiudice of the truthe of goddes worde, spoken before, that he shulde be no more so called. So Saynte Paule calleth the same holy sacrament, breade, because it was soo, before the consecracyon, and yet so he calleth it, without preiu-

preludice of the truth, that it is in dede, beinge not breade, but the very body of Christ, at the time, when it is by hym neuertheleſſe called breade, As Jacob was in dede Iſrael by goddes fauoure, when he was after by gods mouth againe, called Jacob whych latter callinge of Jacob, dydde nothynge prejudicate the truthe of gods worde vttered before. Forasmuch as this laſte maner of callynge, was not a through namynge of hym, but only, as it were a pointing to diſtinct outwardly the man, and because he was ones Jacob, is called Jacob againe, As the ſacrament, because it was ones breade, is called bread againe. And now I returne to this that yf mens fayth were ſuch, as is required of christen men, they wold be wiſelye deefe, as the ſerpente, that ſtoppethe her eares, and nothynge be altered, with the deuyls

intricacions or incantaciõs in wor-
des and names euen as we beleue
Esa.53. certainely, that Christ, is perfytte
Psal.11. god, and perfyt man, what so euer
Apoc.5. names, be attribute in scripture
vnto hym, as he is called a shepe,
Joan.14. a worme, a lyon, and many other.
And althoughe Christe saith hym
selfe, his father is greatter then he,
yet this is true, that his father & he be equall, and yet (equall) and (greater) be in apparaunce contra-
rye. And so beleuynge, as euery
good Christen man muste beleue,
that Christ is equall to his father
in substaunce and deitie, we beleue
the contrary in apparaunce, to sen-
ses vnexercysed of that Christ sayd
hym selfe. But these notwithstan-
dynge, howe so euer thapparaunce
of wordes be in scriptures, we be-
leue the truth taught vs by ꝑ chur
che, & as euery man lerneth to spell
that sometime (e) with a tyttell

spel-

ſpelleth, eſt, & in another place (e) with a title, ſpelleth /en/ as when we wꝛite/Amẽ,/and another tyme e/with a tytle,ſpelleth/em/as/ mẽ brum/whiche varietie, goeth by rule in place, whereunto an humble ſcoler obeyeth,and not by reaſon,as an arrogant witte wolde requyꝛe: So in all the ſecretes, and contractions (as we mygbte call them)and miſteries hydden of our religion,good men haue euer leaned to the rule of teachinge in chꝛiſtes churche,and taken a title,ſometyme foꝛ, n, and ſometyme foꝛ, m, as they were taught the place to require, and not to ſpell after theyꝛ owne iudgemente, as euerye man weneth it ſhulde be,after his vehement reaſon of his owne diuiſe.

Doth not ſ. Paule(ſaith he)call it bꝛeade: and be not theſe woꝛdes of ſcripture: And be any woꝛds truer oꝛ better, then the woꝛdes of ſcrip-

ture? Of whome I aske this que-
stion agayne. Hath not the churche
had, and vnderstanded these wor-
des of scrypture, that ye soo vehe-
mentlye alledge? Hathe not the
churche deliuered those wordes vn
to vs? And hath not the same chur
che notwythstandynge, taughte
thys truthe, howe the breade, by
consecratyon, is conuerted into
the precyouse bodye of Chryste:
and condemned those that wolde
affyrme, breade to remayne, and
with that theyr condemnation, re-
teyned and kepte in honoure, saint
Paule who wrote these wordes,
that ye make so greate matter of?
The churche hathe condemned the
Arrians, that denyed Chryste, to
be equalle wyth his father, and
yet the same churche, hathe styll
kepte in honoure the Euangelyst,
that wrote howe Chryste sayde,
his father was greatter then he.

And

And yet the Arryans sayde, they spake none other, then the Euangelystes, testyfyed in playne wordes, as some wyll saye nowe a dayes, they speake none otherwyse then Saynte Paule dothe. But suche heretyques, wyll heddelye spell as they lyste, and not folowe the rule of ryghte vnderstandyng, without whiche, men muste neades wauer and swarue in their owne coniecture, beynge the coniecture, the rule of leade that men now a daies sensually folowe, plyable to theyr fansyes euē so fondely as some, like worshipful clerkes haue taken the wordes of scrypture, written by the euangelistes, for god him selfe, and those haue gyuen thankes, to the lord, for their hyghe knoweledge, acheued by continuall readynge, by them selfe alone, and hauynge a newe testamente, by theyr gyrdell, wherby they haue bosted them self, deliue-

Jo.14.

deliuered, from the greatte ignoraunce, wherwith other were blinded for by their owne deuise, i their wyse imagination, they had seene god, and harde god, euen face to face, by hearinge and seinge, the wordes of scripture, which they fansied to be god hym selfe, because of the wordes of sainte Jhons gospel where it is written. The word was god. I do not herein fayne, reader, but wrytte the matter in dede, and in dyuerse men deprehended and founde, whiche fonde errour hathe ben engendred of blynde arrogancye amongest those that thinke thé selfe able to wade throughe the scriptures, without direction of suche teachynge as the churche taught by ꝑ scripture of god, hath gathered of ꝑ same scryptures. Damascene, of whome I haue before spoken, hath this good lesson, that as it is signified to vs by scripture that

Jo. 1.

Defide ortho dox.

that we shall be all taught of god, so by the same scripture we be admonished, to aske of our elders, & they shall tell vs, whiche declareth a maner of teachyng, not to be cõtempned of men, who despisinge al other men for teachers, as they folysshly vnawares learne other to contemne them: so do they despise god, accordynge to Christes wordes, Qui vos spernit, me spernit. He that despiseth you, despiseth me Here may come in percase in thys high matter a scoffe with, a questiõ which you: And then, why shal not I teache you, aswell as you me: or rather I you, For doth not Chryst saye: I knoweledge to the father, thou haste hydden these thinges from the wise, and shewed them to the yongelinges: And Paule saith the wysedome of the worlde, is folysshenes afore god: And then an other question, in what vniuersitie

Interrogamꝰ iores & dicẽt tibi.

Lut, 10

Matth. 11.

1. Cor. 3.

was saynte Peter made doctoure,
And so shall aryse the controuersy,
which the deuyll engendreth, who
shall teache other: who shall be the
scoler, and who the maister: wyth-
out eche man shulde playe bothe
partes, as of some number eche mā
nowe a dayes wolde playe alone al
partes, and euery man be mayster
to hym self, & to hym self scoler also,
with requeste to god that he wyll
vouchesaue to teache hym secrete-
lye by often readynge and spelling
after his fashion, for he may not be
instruct by man, nor for shame sub-
mytte hym selfe to hys felowe, to
make his mate his maister, to haue
power ouer hym, accordynge to
1. Cor. 12. Saynte Paules wordes (as he ta-
keth them) where he is fashyoned
to saye to the Corynthians, I wyll
be vnder no mans power. For soo
thenglysshe hathe, although the
sence

sence be otherwise. And this conclu
sion, do these questions engendre,
where euery man muste be so aun=
swered, as his sensualite may be cō
tented, which is impossible. But to
the purpose. The churche is a bo=
dye distincte, as saynte Paule saith
to the Corinthyans, wherein euery 1. Cor. xii.
member, hathe not one office con=
fuselye, but some be prophetes and
some be pastours and teachers. &c. Ephes. 4.
And where some be appointed to
teache, some other muste also be ap
pointed to be taught, howebeit to
auoyde this contentyon, betwene
this questyoner and me, and to es=
chue all comparyson, for this time,
I am contente to be with hym in ȳ
place of a scooler, and aske wyth
hym of other, that is to saye, of
those that haue bene, before vs
accepted and allowed for tea=
chers, and of theyr scoolers alsoo,
good christen people, who haue ac=
cepted

cepted humblye their teachinge, in the truthe of the pzecioulenes and ſubſtaunce of the mooſt bleſſed ſacrament of the aulter, and take the altogether, repzeſentynge Chziſtes churche, foz ſcoolemaiſters in thys matter, And yet there is no cauſe to aſke, whiche ſhulde ſeme to implye matter of doubte, but conſtantly to continue in that we haue here in truely receyued, without whyes, oz whattes, whiche engendze altercation, without edificacion oz fruit Shall we, after, xb. C. yeare, begin to enquyze, whither the ſtate of our relygyon, be eſtablyſhed in meere ydolatrye, as they do now a dayes terme it blaſphemouſlye? Can we take ſuche a ſerche and examinacion, otherwyſe, then to be a quarell moued to the hole, to pzepare the way to Mahomete: of whoſe lawes ſome in ſome thinges wzite nowe abzode indyfferentelye. Foz (as I

sayd before) if reason, or rather vn-
reasonablenes, may nowe conquer
oure fayth herein, the victory wyll
hardely be stayed from conquest
in the reste, whiche punisshemente
we may se in other, yf we haue grace
to consyder it. Let vs stande ferme
therefore in our fayth, receiued in
the moste blessed sacramente, and
keppynge our selfe in sauegarde, by
the strength of the same faith, note
howe the deuyll assaulteth the sym-
ple, to ouercome them, in the same.
The deuyl (ye knowe) is but plaine
(I wys) and where playnnes maye
deceyue, maketh his pretence to
speake playnely, and professeth sim-
plycytie, speakynge alwaye (as his
postles saye) of this sacrament, as
S. Paule spake, and call it bread.
And albeit (as I spake before) of
spellynge with one tyttle diuerse-
ly: so lykewyse one worde is taken
diuersely: yet the deuyll pretendeth
symply-

symplycite, and wyl haue one word taken but one way, which is a craft to leade men out of the waye. For if in sainte Johñs gospell, where it is written, that Chryste was in
Jo.1. the worlde, the worlde was made by hym, and the worlde knewe him not, yf there the word (world) shuld haue one signyfycation, it shoulde engender a meruaylous confuse sense, And in the worde (bread) whē Christe sayde. He was the breade that discended from heauen, the worde, breade, maye not there signifie the same it dothe, where the gospell spake of fyue barlye breades. And therfore to the rude can be nothinge more daungerouse, then to
Jo,6. be entangled, with this the deuyls sophystrye, in sygnificacyon of names, the dyscussion whereof, requireth learninge, and the conceiuing of the true faith by gods gift only simplicitie to beleue, Wout howes,

as

as is preached vnto the by the chur
che of christ. But besides this poinc
of sophistry, cometh in another of ꝑ
cude ignorannt, & sodenly forget-
tyng the name of the holy masse, on
ly pretendeth knowlege, of ꝑ lordes
supper. And herein is muche a do,
and the name of the masse reiected,
all is applyed to the lordes supper,
and yet they wolde steale away the
precyouse foode, of the body of our
sauyour Chryste, & in thende make
it a bare drinking, of onely breade
and wyne. And where they wyll
passe noone of their owne priuate
suppers, euen on the greatest fa-
stynge day, without flesh for dein-
tyes: yet in thys supper of the lord
(as they call it) they deuyse a deitie
without delicacies, to haue nothig
present but bread and wyne, A mer
ueilouse matter of the inclination
of mannes nature, for declaracy-
on of instabilitie to be fonde of in-

nouati-

nouacions. What the woꝛd (masse) meaneth they can not tell, and soo refuse they wote not what, by their owne confession. And the name (supper) they allowe, with a lytle knowledge what they saye, callynge it a supper, but only because it varieth from the name of the Masse. Foꝛ that whiche in the fyꝛst institucion, was called, Cœna domini, and the supper of oure loꝛde, by reason the woꝛde (Cœna) because of the tyme, towardes euenyng, signified a supper, Nowe the churche hathe oꝛdered all men, to receyue theyꝛ holye communion afoꝛe all other meates eatynge: it shulde nowe moꝛe conueniently be called in Englysshe, the feast of oure loꝛde, oꝛ the dyner, then a supper, wherwith the woꝛde Cœna, wyll agree, and requirethe not any suche translacion in speyal to be called a supper, but cœna domini may be called. Conuiuiũ

sacrũ

sacrum, as the churche syngeth deuoutly, wherin Christ is receiued, and therwith a memorye celebrate of his moost blessed passion, and a pledge is lefte with vs, of lyfe euerlasting. And Gregory Nazianzene noteth, that albeit in this holy communion, ye churche chaungeth the tyme, yet the thinge is all one, whyche he speaketh after this sorte. ἐπεὶ καὶ ἄλλα πολλὰ τῶν τηνικαῦτα ἱστορουμένων ἑτέρος ἢ ὥς τά νῦν ἔχοντα φαίνεται καὶ οὐ συμβαίνοντα τοῖς καιροῖς. οἷον ἐνήστευσε μικρὸν πρὸ τῆς πείρας. ἡμεῖς πρὸ τοῦ πάσχα. τὸ μεν τῶν νηστειῶν ἐν ὀνμίκρὸν δὲ ἀμφοτέρων τῶν καιρῶν τὸ διάστημα. ὁ μεν γὰρ κατα τῶν πειρασμῶν ταύτας προβάλλεται ἡμῖν δὲ, τὴν συννεκρωσιν χριστοῦ τοῦτο δύναται καὶ κάθαρσίς ἐστι προεόρτιος καὶ ὅ μεν νηστεύει τεσσαράκοντα ἡμέρας. θεὸς γὰρ ἣν ἡμεῖς δὲ τῇ δυνάμει τοῦτο συνεμετρισαμεν. εἰ καὶ τινας ἄτ

τειν ὁ ξῆλος πείθει καὶ ὑπερ δίναμιν
πάλιν μυσαγωγεῖ τοῦ πάσχα τοισμα
θητὰς ἐν ὑπερώῳ καὶ μετὰ δεῖπνον, καὶ
πρὸ μιᾶς τοῦ παθεῖν ἡμέρας, ἡμεῖς ἐν
προσευχῇς οἴκοις καὶ πρὸ τοῦ δείπνου
καὶ μετὰ τὴν ἀνάστασιν. ἀνίστα ται πρὶ
ἡμέρος ἡμεῖς μετὰ πολὺν χρόνων. καὶ
οὔτε ἀπέρρηκται τῶν, ἐκείνου τὰ ἡμέτε
ρα οὔτε συνέζευκται χρονικῶς. ἀλλ'
ὅσον τύπος τίς εἶναι τῶν ἡμετερῶν πα
ραδοθέντα τὸ πάντη παραπλήσιον δι
απέφευγε.

Quandoquidem & alia multa, ali-
ter tum prodita fuere, quam ut nunc
se habere conspiciuntur. Veluti Ie-
Matt.4. iunauit christus paululum ante ten-
tationem, nos verò ante Pascha.
Quòd ad ieiunia attinet, utrobique
idem, temporum uerò utriusque ie-
iunij, non modica discrepantia.
Christus enim ieiunium, tanquam pro
pugnaculum adhibuit contrà ten-
taciones, nobis uerò ad id ualet, ut
Christo cōmorîamur, & itē purga-
tio

tio quædam est, quę festũ pręcedat Porro Christus ieiunauit dies quadraginta, erat enim Deus, nos verò ieiunium, ad facultatis nostræ modum attemperauimus, etiamsi quidam zelo affecti, nõnihil supra uires conati sunt. Rursum christus sacra Paschæ mysteria, cum discipulis celebrat in cœnaculo, et post cœnam & pridieq̃ pateretur, nos verò in ædibus orationis, & quidẽ ante cœnam, ac post resurrectionẽ Surrexit item Christus post triduũ nos autem post multum temporis, neq; tamen cõmittũtur cum illius nostra, sed neq; ad temporis rationem coniungantur, quatenus uerò ad exemplum eorum quæ nos ageremus tradita sunt, exactã per omnia similitudinẽ effugerunt. The sense wherof is this in englysshe. There be many mo thinges, other wyse set forth, thẽ they appere to be now, Christ fasted a litle before his

Mar. 14.

temptacion: we fast before Easter. As touchynge the fast, that is all one, but in the tymes of the fastes: there is a greate diuersitie. For Christe vsed fastinge as a defence and bulwarke against temptatiō, and in vs, fastinge auayleth, that we myghte dye wyth Christ, and it is a cleusynge & purgation byfore the feast. Christ fasted fourty dayes, for he was god, we haue measured our fastinge with our power, although some moued with zeale do attempt herein aboue their power. Christ kepte his pascal feast, with his disciples in a chambre after supper, and the daye before he suffered: we do the same in houses of prayer, before supper, and after the resurrection. Christe rose after, thre dayes, & we rise againe after a longe tyme. And yet that we do, in ỹ mysteries, repungneth not with Christes doynges, but

they

they be not conioyned in tymes. And in asmuche as they were deliuered vnto vs, to be our exãple, their through lykenes and similitude in euery part was not obserued. These be Gregory Nazianzenes wordes, the sentence wherof I haue in this place, reherced, to this purpose, to shew howe the church hath altered the tyme, in the receyuing of our holye communion, I myghte haue in fewer wordes reaported it, but because thauctour is very notable for learnynge and vertue, and a famouse clerke of ỹ Greake church, and of auncientie aboue. xii. c. yeres. I haue here inserted his wordes at length, as they be in greake, and haue added a translation both of laten and englyth to thintent I myght note vnto the reader, suche frutefull lessõs, in other matters, as ỹ same conteyneth. Whereof one is of the

auncientie of the feaſte of Chriſtes faſt, in the tyme we call in englyſh, Lent, which Chriſten men haue vſed to obſerue, before Eſter, wher with to purge them ſelues againſt theaſter. And I doubt not but in ſome mennes cares, it ſoundeth mercyplouſelye in this tyme, to call faſtynge a purgation, whiche worde (purgation) ſhulde onelye appertaine to Chriſtes bloude, wherein and wherewith men be purged, whereof this author was not ignorañt, & therfore I note vn to ỹ, how he ỹ can tel what he ſaith ſpeaketh thus, which hath a good catholyke ſenſe & vnderſtandinge where Chriſt is taken for the foun dacion, wherupon & in whom, & by whoſe helpe, this faſt is celebrate. For in chriſtes faith, it purgeth, & therunto men ſhuld be ſo exhorted

Math. 7. For there is a kind of deuils, chriſt ſaide, ỹ is not caſt out, but in pray

er and

er and fastinge, whiche good men, know by vnderstanding & experience, but yet I can not pretermyt, what sophistry the deuyll hath vsed to induce men to eate, and so to eate, as though men lyued to eate and so diligently as thoughe saint Paule had written affirmatiuely, Regnum dei, esse escam & potum Rom. 14. And then commeth in comparison and the true faste is extolled, to thrust out the bodely faste. Faste from sinne (q̃ he) that is the true fast, that is the excellent faste, that god commaundeth. And so the deuyll setteth good thinges at contention, one to face oute another and one to putte another oute of the dores: For he may abyde no cõpany of vertues in degrees, one vnder another, one seruing to another, one helping another, or belonginge to another, but he wyl haue all alone, accordinge to the foote

of

of the ſonge, whiche was faithe a-
lone. In faſting therfore, they ſhal
extoll and commende moderacion,
and worthelye, for it is the chiefe
point of bodely faſte, but this mo-
deracion ſhall be muche made of,
whereby to dryue out at the dores
abſtinence from fleſh. And ſo that
whiche is done of knowledge, for
an inductiō to ſoberneſs: to abſtain
certaine dayes frome eatynge of
fleſh, that is called ſuperſtition, &
by the name condemned. I cal faſt
(ſaith he) forbearinge of a mans
pleaſure and ſhall therein ſpeake
religiouſely, but the concluſion is
that fiſſhe faſte may be done away
and for declaration that the other
were but pretences, to bring then-
terpriſe to paſſe, where fleſheating
hath free courſe, ſoberneſs, modera-
tion, and the faſte of the ſoule, be
clerely bannished and exiled, and
the bely enioyethe the conqueſte,
with-

without lette or interruption, and for a more triumphe therin, when we shuld specially dye with Christ (whiche this author saieth is the effecte of fastinge) some haue hadde vpon good friday, notable and spe ciall bankets, with pretence to re= ioyce in Christes mercy, wrought te with vs, that daye. And it is good in dede to reioyce in goddes good tydynges, but necessary therewith to remember his iustice, and with what temperature thereof, he mini= streth his mercy, and whiles thou learnest one thinge, forget not ano ther. God made al thing in weight number, and measure, & we shulde learne, how to vse them, after their estimation, withoute suche compa rison and contencion, as the deuyl maketh, euer with one better, to ex pelle another, not so good, where= of must nedes ensue the confusion of all. Fast therefore the cheife fast

of the soule, to abstaine from sinne with the bodely faste, to abstaine from meates, with moderation & sobrenes, takinge scarcitie of that is necessarye, in suche fourme also, of forbearinge certaine meates, as the churche hath without superstition obserued and accustomed. At whiche wyl agre together, if thou wilte agre with them, and so they will be profitable, and a purgatiō mete and requisite before the feast as Gregory Nazianzen wryteth the callynge it, κάθαρσις προεόρτιος. In whom, I will also note vnto the howe at those dayes, their places of assembly (for whiche vse, we haue oure churches) were called, houses of prayer, and Christ when he kest out the byers and sellers out of the temple, he alleged scripture to shewe it shuld be the house of prayer. Domus mea, domus orationis uocabitur. My house shall

Matth. 21.

be

be called the house of prayer. I wyll not encrease my boke with accumulation of places, to confirme the commendation of prayer, for I truste it nedeth not, but as saynte Paule saide, Volo viros in omni loco orate. And in another place, Orate sine intermissione, So Chrisostome noteth prayer is much effectuall in the time of masse, where christ is present, by whose mediacion all our prayers be acceptable & heard of god. This is not out of my purpose entended, to shewe in this pointe the deuilles sophistrye to diminishe and extincte prayer, with temptacion of atteininge knowledge by study and sermõs. So as nowe amonge manye, the house of god, which Christ called the house of prayer, hath (as many practise it) chaũged ỹ name wt ỹ thing. For many yt they come to churche, either it is to heare one talke

1. Timot. 2.
1. Thes. 5.

talke and rayle after theyr fansye in a pulpet, whiche they call a sermon, and learne onlye thereby other mens faultes & care nothinge for their owne, or elles in readinge or musyng of that they vnderstād not, but wolde learne, they spende all the tyme they tarye there. A sermon is good, and so is studye also to atteine knowledge, but Gregory Nazian. sayd. τὸ καλὸν ὂν κάλόν ὁτάν μὴ καλῶς γίνεται Good is not good, when it is not well done, to whiche well doing, tyme is a speci
Eccl.3. all circumstaunce, Euerye thinge hath time saith Salamon. And in thactes of the apostles, it appea-
Act.5 reth they had their tymes appointed to prayer. For Petrus et Ioānes ascendebant in templum, ad horā orationis nonam, Peter and Jhon ascended into the temple, at the.ix. houre of prayer, whiche destinction of tyme, hath no supersticion in

it

it, but a conueniente ordre and distribution of the vse of tyme, whiche with a certaine appointement, is necessarye in a body vnited and congregate, as christē men be, that we myght declare the same vnite, by conformitie of operation, at one tyme. Wherein saint Paules texte forbyddinge distinction of dayes. Col.2. is not offended, who condemned onelye the superstition, and lefte the vse of distinction, indifferēte to be receiued for good ordre and semelines, with a signification, also of our mysteries. And therefore Gregory Nazianzene, hath his sentence, in his sermon, εἰς τὴν ἁγίαν πεντηκοστὴν ὥσπερ ἔσιν ἃ καὶ ἄλλα τῶν ἰουδαικῶν τυπικῶς μὲν παρ ἐκείνοις τελούμενα, μυστικῶς δὲ ἡμῖν ἀποκαθιστάμενα. There be other thinges of ye Jewes, perfited with them in figure whiche be restored againe vnto vs, in mysterye, So as all the thinges

thinges vsed in tholde lawe be not vterly repʒoued and cõdempned, not to be doone, but not to be so done, foʒ the figure ceassethe when truthe is come, and the lawe & pʒophetes were vnto saint John baptistes tyme, as Chʒist saide, Neuerthelesse as Gregoʒye Nazianzene saith, ỹ same thinges may be nowe restoʒed mistically, not at euerye pʒiuate mannes pleasure and deuise (as saint Augustyne wʒiteth, ad Ianuarium) but by teachynge of the churche and oʒderinge ỹ same, not foʒ superstition, but direction, as thapostelles dyd in the begynninge, when they decreed it by inspiration of the holy ghoste, that men shulde abstaine, frome that was strangled, and bloude, whych repugned not wyth the vysyon to saynte Peter, that all thynge was cleane, to them that in cleannes receiued it, ne dissented from chʒistes tea-

Agust. ad Ianuarium.

Act. 15.

Act. 10.

teachinge, that not to defile the mā that entreth in at the mouthe, but it was a dispensacion of the truth, betwene the ceassynge of the lawe and spryngyng of the gospell, with such a tēperamēt, as the chaunge for compassion of weake consciences, shulde not be sodayne and at ones, but by lytle and lytle, as the daye spryngeth and the night goeth away. Upō which consideratiō ỹ same thinges were in the church of Christ forbydden, ỹ were before for another ende, forbidden in Moses lawe, onely the cause of prohibicion varied, but the thynge was al one. But to returne to the purpose wherupon this was broughte in. Distinction and ordre in tyme, is not superstitiouse, but necessarye, and therfore with sermons or studye (whiche bothe be in their tyme good) to interrupte the tyme of prayer, that is not good, & greatlye Math.15.

worse

wozse, when the sermons be suche, and so fashyoned, as they maynteyne talke and communication, and be not directed to stirre the peoples dulle and sluggy endeuoz to folow vertue and flee vyce, and leauynge a parte matter of contention oz reformacion, to be ordered by the high powers, to tell the audience of their speciall faultes, and to diswade them from the same, by al waies and meanes. Such were the sermons, in the primatiue chuche. So preached Sainte Chrisostome. Sainte Augustine, Soo preached Gregozy Nazianzene, a where in a sermon he made of the feast of Ester, he hadde entred to speake of the secretye of god, lefte that matter with this speache. Ὅτι μὴ θεολογία τὸ προκείμενον ὑμῖν ἀλλ' οἰκονομία I purpose not, saith he to dispute oz reason of god now but to dispense his truth, that is to say

saye, distribute it conueniētly with al circumstaunces mete, of whiche office in cyrcumspecte distribution S. Paule calleth the cheife mynystres, dispensatores, and him selfe sometyme, fedde them with mylke and sometyme with stronger meates, which is not euery mans gifte and therefore hath ben in the churche cōmitted to few, and in respecte of the number, verye fewe, and of late ouer fewe, and ouer many also Ouer fewe of them that cryeth out of mens maners, and ouermany of those, that flatter the multitude. W vtteringe suche matter, as the number of nature variable, is glad to here. Howe many nowe a dayes be so trauayled in them self, with hearyng the sermon, as they wepe and waile, and saye. Quid faciemus uiri fratres? Who preacheth lyke Jonas to warne men of their destruction, both in body and soule, if they

1. Cor. 4.

Act. 2.

Jonas. 3.

amende not their maners and ly-
uynge, In a miserable state of ini-
quitie and synne, some wolde haue
nothinge preached but mercy, with
onely Christe, and howe he beareth
all sinne, payeth all, purgeth all,
and clenseth all whiche is true, and
θεολογία of it can not be blamed,
but οἰκονωμια hath a great faulte.
For albeit this be truth, & is good
meate: yet it is not well distribute,
for it wolde serue better at supper,
then at dyner. To men lusty, drow-
ned in the worlde, and ouerwhel-
med with synne, and in the mydde
daye, whiles there is tyme of wa-
kynge, the iustice of god, is to be
cryed out. Christes second cōming
to be beaten in peoples eares, hys
terrible iudgement to be layde be-
fore mens eyes which is a truth, as
the other is, and profitable to be
learned, taught, and thoughte on,
wherevpon men shulde be exhor-
ted

The diuinitie.

The stewaro shyp

ted to confesse their synnes to god and his mynyster, to do penaunce for synne, to fast for synne, to praye for synne, to do almes for synne, to wayle for synne. Dauyd confessed and felte goddes mercy and yet cried. Amplius laua me ab iniquitate mea & a peecato meo munda me, quoniam iniquitatem meam ego cognosco, & peccatum meum contra me est semper, and therewith saide, turbatus est a furore oculus meus, his eye was troubled with goddes displeasure, at the tyme he mystrusted not goddes mercy, and therfore said. Laboraui in gemitu meo lauabo per singulas noctes lectũ meũ, he trauailed in wailing & wassched his couche with teares. But nowe so be men enueigled by the deuylles sophistry, as mercy extolled and sette forthe, with onelye fayth, and onelye sauyour, and om

Psal. 50.

Psal. 6.

Ibidem.

nisufficiēt sauiour, serueth to make men forget goddes iustice, & ware wantons (as they be termed) babes and youngelynges, and clerely fal from dreade and feare of god, whiche where it wanteth, synne muste nedes encrease and ouerflowe, and by custome mennes consciences so blynded, as they discerne them not to be synnes and faultes, And thus muche I haue spoken of sermons, whiche and they were neuer so well made and conceiued, yet so to vse them, as they shoulde occupie the tyme of prayer requisite, S. Gre- Grega
gory in an Omilie noteth not good And therefore on Christemas day, when the churche hath thre masses, he said he could not spend so much tyme with his audience that daye, as he was wonte to do. And yet sermons at those dayes, as appeareth by ỹ sermons they made, were not longe. But longe or shorte, as they

he

be good holesome and requisite, & in the churche, at their tyme necessary, so hauyng not theyr tyme, but with tusteling an other good thing out of ordre, that is not well, and moche lesse study to be vsed in time of prayer, whiche prayer and study as they haue a distincte nature: so they shulde be in tyme distinct.

And theunomians opinion, by contrary exercise reproued, to thinke that readinge, is the onely waye to heauen. But herein I haue taried ouer longe, as some wyll fynde faulte at me, and aske what is prayer and fastinge to the sacramente of the aulter: and muche lesse sermons or study in tyme of prayer: wherevnto thus I aunswer, that hauynge occasion mynystred, by this greate clerke, Gregorye Nazianzene, I haue spoken of them.

And because the deuyll entendeth to subuerte all: I shewe also, his so

phistrie in lower matters, then is
the sacramente of thaulter, towar-
des destruction whereof he made
him selfe an entry, by ouerthrowing
that might stande in his waye, and
so the more facyly to assaulte the
highest, as he hath done, and there-
in (as I haue said) maketh a great
matter of the name of the masse, &
wyll haue it called our lordes sup-
per, wherein he wyll haue all obser
ued, as christ ministred it, whiche
this Gregory Nazianzene saith, is
not necessarye. But we shulde here
in gyue credite to oure mother the
churche, the piller of truthe, & who
truelye teacheth vs, that is truthe.
Who forasmuche as with the obser
uation of this feaste, in receyuyng
eatynge and drynkynge Christes
mooste precious bodye and bloude,
Malacht. 1. is also celebrate, the perpetual on-
ly pure sacrifice, prophecyed by the
prophet Malachie, to be obserued
and

and kept, continually in the churche of Chryste, whiche sacrylyce, is the body and blonde of our sauyour Chryst. The saine church hath receyued one wozde of Hebzewe, to signifie al together, and vsed in the latyn (Missa) & in englysh (masse) wherein besides the glozioule pzesence of the body & bloud of Chzist the holy circumstaunces vsed, and ceremonies doone, be also manye godly and mooste deuoute pzayers, spoken and vttered by the pzeiste, as a common minister to the hole churche, foz and in the name of the hole churche, by whyche churche, Chzist, as heade is offered and the churche also, as member of his mistical bodye, is offered to god the father by hym, as Saynte Augustine sayethe. Ipsa per ipsum, & ipse per ipsam, suetus offerri. The church by hym, and he by the churche, accustomed to be offered. So

as

as the masse conteininge the hole
supper, that is to say, the hole feast,
with the continuall oblation of the
churche, is by the deuylles inuenti
on assaulted diuers wayes. Some
deny the masse, because they reade
not the worde masse in scrypture,
whiche and it were a good cause of
deniall, it shuld serue to renewe the
Arryans heresye, and to put out of
the crede, called Symbolum aposto
lorum (whiche all Christen men re-
ceyue without contradictiō) where
filius is called consubstantialis pa-
tri. Other allow masse they say, but
not priuye masses, as though there
were two sortes of masses, where in
deede the masse beinge but one, and
alwayes executed in the name of ꝑ
hole churche, may by reason of the
place, be called priuate, as it maye
be by reason of saieng, called a low
masse, and so differre from a masse
sunge, but els, the churche by the
com-

common mynyſtre the prieſt, execu
teth the maſſe her ſelfe, howe fewe
ſoeuer, or howe manye be preſente,
and whyther it be done at churche
before ỹ multitude, or in an oratory
before fewe. And yet with the name
of priuate maſſes, and denial of
them, the vnlearned be ſlaundered
as ſome be alſo with requeſte of cō
munion vnder both kyndes, as ne-
ceſſarye, and not to be pretermitted
In whyche pointe the deuyll goth
aboute craftely to ſeduce the ſym-
ple, addynge a worldly inſtigation
of enuye, as thoughe the prieſtes
had withdrawen the one parte of ỹ
Sacramente, of verye dyſdaine to
put a difference betwene the ſtate
of prieſtes, and the ſtate of lay men
where in dede, the obteyninge of
communion vnder bothe kyndes,
ſhulde ſerue the deuyll onelye, for
an introduction, to ſubuerte ỹ true
beleſe, in the moſt bleſſed ſacramēt

Whyche

whiche matter only he entendeth, & leaueth nothing vntouched to obteine ỹ same. For where the church teacheth truely, ỹ vnder eche kind, is cõteined hole christ, & therefore now vnder the one kind, eche man receiueth as much as vnder bothe vpon which groũd good deuoute mẽ, haue abstained frõ cõmunion vnder both kyndes, & cõtẽted themselfe w one kind, of their good deuout mind: if now vpon grudge of such as contente not thẽ selfe with the order they find in the churche, ỹ church shuld graunt communion vnder both kindes, to satisfye the false complaynt of necessite, it must nedes engender a slaunder in the truth of the faith, as thoughe hole christ were not vnder eche kinde, which by the deuil is only intended And in this matter of cõmuniõ vnder both kyndes, it was neuer denied but all states of men euer might and

and al state of mē in the beginning haue communicate in both kindes and among them chyldren also, na there hath ben any lawe made to ꝑ contrary, as the deuyll surmyseth. Onely this hath bene, that good chyristen men beinge certainely perswaded vnder eche kinde of bread and wine, to be cōteined hole chyrist All suche chyristen men, aswell preistes as other, beside the preiste that celebrate, haue bene contente to receiue their communion vnder one kynde, which deuout custome, when the deuyll by his ministers hath gone aboute to improue, there was ones a lawe made to maiuteine ꝑ good custome againste the deuilles enterpryse, as in thys realme the hole peryament hath made the like, whereby those be onely put to silence, that say, communion vnder bothe kyndes is necessary, which is an opinion

nion damnable, and worthelye re-
proued, but elles that by order of ȳ
churche, all men might communi-
cate vnder bothe kyndes, no man
contendeth, For first in the deuout
custome of communion vnder one
kynde, wherein was professed the
truth taughte by the churche in the
sacramente of thaulter, onely cha-
ritie was the rule, whereby good
men were moued for a semelynes &
decency in the church, and eschew-
ynge that they sawe sometimes vn
semely chaunce, of thim selfe, with-
out constraint of a law, to forbeate
that they mighte haue required, &
no man by law expelled, from that
he myght haue asked. Whiche cha-
ritie, because it is now waxed cold
and some men for singularite wold
differre from the reste, it is for con-
seruation of order well prouided
by the lawe, that no man shall pre-
sume to require furder then is ne-
cessary

cessary, to the slaunder and offence of his neighbour, but with humilitie to conteine him selfe within the limittes of common ordre, whiche is the beautie and comelye state of euery number assembled, beinge so muche regarded of sainte Paule, as he willed men to forbeare to cõpanye with any brother that walketh out of order. But here will be replied that christes ordre is to be preferred all other deuises. And here commeth in the commen place of scripture. Frustra colunt me doctrinis hominum, They worshyp me in vayne with the teachynges of men. And these good mẽ I spake of, shall be called good fooles, the whiche haue, zelum dei, sed non secundum scientiam, the zeale to god but not accordynge to true knowlege, whiche now appeareth (they wyll say) when men se clerely Christes institution of this sacrament, which

Math. 14. Mar. 7.

Rom. 16.

whiche when it is vsed accordynge to Christes institution is the sacra ment, and otherwise as they saye, not. And this worde (institution) is often repeted, & yet ỹ same word (institution) is not in scripture by those syllables, but Saynt Paule speakethe of tradytyon, of the vse of this Sacramente, as he receyued it of oure lorde. Ego enim ac=
1. Cor. xi. cepi à domino, quod & tradidi uo bis. I haue receyued of our lorde, whiche I haue by tradition delyuered vnto you. whereby and by that foloweth. when he saith. Cete=
Ibidem ra cum venero disponam. I shall ordre the reste when I come: it appereth he hadde taught the Corrin thians, the summe of this hygh mi stery, and the vse of it, without wri tyng before, and wolde adde more whē he came, whichmore, he taught and yet we haue no wrytynge of it, but the churche hath not forgotten it,

it, but hath taught it without wri-
tynge, as she receiued it. And it ap-
peareth in that epistle of S. Paule
that reherlynge suche tradicion as
they had receiued of hym, he bla-
meth and repzoueth them, foz the
not obseruation of it. And thus
muche, foz the wozde (institution)
that pleaseth, which scripture hath
not and the wozde, tradicion, ab-
hozred, that scripture hathe, so as
wozdes go but by fauour, as this
matter is hãdled. But ỹ matter of
this obiectiõ must be aunswered se
riously, which is grounded vpon
the texte of scripture, Frustra colũt
me doctrinis hominum, They woz
shippe me in vayne, wyth the doc-
trine of men, the true sense wherof,
is all oute of thys purpose, and
the vse of thys scrypture, as it is
inysvnderstanded, serueth to ouer-
turne all, Foz the churche is con-
gregate of men and women, why-
che

che both be compzehended vnder that wozde(men), And all the outwarde teachynge in this churche, hathe ben by men. All thappostles sent to teache the gospell, were mẽ.

Act.9. Saynt Paule at his conuersion frome darkenes to lyght, when it was said to him ꝑ it shuld be tolde hym what he shuld do, then was Ananias by god ozdzed to go to Paule, and declare what he shuld do. Moyses, leader of ꝑ synagoge ꝑ figure of our church, was a mã. And the pzophetes were men. So as if god be wozshypped in vayne, by teachinge of men: Inanis est fi-

Rom.10. des nostra, our fayth is a vayne thynge, whiche is, ex auditu, of hearing, and taughte vs by men, men I saye, as ministres to god, wherof god is thauthoz, à quo

Jacob.1. omne datum optimum, et omne donum perfectum, & Chzist sayd. Sine me nihil potestis facere. But hereby

hereby appereth ỹ this text, hath another vnderstandynge, and the wozde(men)not to signifie the hole numbze of men,so as it shuld com=pzehend eche man thzoughly,how so euer they be qualified,but onely the cozrupte state of man,seuered from god and his church in chzist, of whiche hole state not endued w̃ goddes grace, it is sayde Omnis homo mendax.All men be lyers. That is to saye,all suche as haue not putte vpon them Chziste,who is truthe. And frustra colunt me doctrinis hominū.They wozshyp me in vayne,with the teachynges of suche as remayne in the state of men onelye,and then teache their owne,& of them selfe.Foz all suche teachynge is lyke the teacher,that is to say, carnall. Foz the carnall man,non percipit ea quæ sunt spi=ritus,& deus est spiritus, & in spi=ritu adoratur, and therefoze god

Psal.115.

1.Cor.2:
Io.4.

is worshipped in vaine with the teachinge of men. For it hathe the pretence of worshyppe, and is not directed to hym, but onelye deuysed to vpholde worldelye polycye Suche deuises had Numa pompilius, with the Romaines, and afore hym, Licurgus, with the Lacedemonians, and of late, Mahomete with the Turkes, and more lately all such as haue taken vpon them to vnderstande the scriptures alone, and them selfe alone deuised, howe they wold haue god worshipped, after their fashion, without eyse or byte, without the compasse of our eares or eyes, only by readynge that they vnderstande not, sayyng some be so ful of knowledge, as they encombre the companye more with their harse rude voice in prattelynge, then the parysshe clerke with his horse breste,

in

in singinge. Of all these sortes of mens teachinges, which be mens deuises, seuered frō Christes churche, maye be sayde frustra me colūt doctrinis hominum. But such men as be membres of Christes mysticall body, in his churche, and haue the place of ordering and teaching in the same, vnto whome other, are bounde to obeye and gyue eare vnto them, suche men be comprehended in this text. Frustra colunt me doctrinis hominum, But he that cōtemneth those thinges that they teache, agreablye to the truthe receyued: non hominem spernit, sed deū, who saith, Obey such as haue the ordre of you, and obedience is preferred al other sacrifices, wherw god is worshipped not invaine, but meritoriouslye. And therefore that texte alledged, agaynste the teachinge in christes churche, is as

1. Thes. 4. Heb. 13. 1. Reg. 15.

grossely abused, as a key to cleane
logges. For if the doctryne be not
repugnaunt to the scripture, or the
custome suche as hyndreth not
gods glory, it can not be in vaine
that maketh to oure edification,
& procedeth from authoritie, which
hath power to rule and leade vs,
whereby we be all directed, to do
one thyng, to declare & sette forthe,
that we be one bodye, wherein god
is glorified, accordynge as Chryst
Matth.5. sayd. Vt videãt opera vestra bona,
& glorificent deũ, qui in cœlis est.
And so when S. Paule ordered
1. Cor.11. the women to be couered in ỹ chur
che, to signifie her subiection, and
that she had ones offended, in her
preuarication agaynst her husbãd
and god, and with presumption to
haue knowledge, was the ruine of
mankynd, and furder ordered her,
to kepe sylence in ỹ congregation:
1. Timot.2. this text of frustra colũt me doctri
nis

nis hominum, yf it had bene then wzitten, wold not haue serued the women to replye and saye, These were small matters, whyche god regardeth not, and therfoze sayd. Frustra colunt me, doctrinis hominum. They wozshyppe me in vayne, with the doctrines of men. Foz saint Paule was not in the numbze of these men (as I sayde befoze) and his authozite was of god, and the thynges ozdered foz a godly purpose, wherwith god is in the decente semely ozdze of his people, duely wozshipped and also pleased. This matter I haue now spoken, wyll be called a digressiō, and out of the matter of the sacrament, & in dede, it is not all togyther in it, but toward it, foz I trust hereby, that commen weapō shall be layde asyde, of frustra colunt me, doctrinis hominum, whiche manye had in their mouthe, as

they haue a blunt dagger by their
syde, to be sene to speake scripture,
though it be nothing to the pur-
pose. And now I wyl com to the
institution of christ of the holy sa-
crament. And here men must take
heede that they be not deceyued, in
the word (institutiō) as signifieng
furder vnto them, then the scriptu-
res do testyfye. For yf by the worde
(institution) shulde be signyfyed
a precise ordre, sette forth with all
the circumstaunce in the nature of
a precyse lawe, signifienge that it
muste be frome thensefoorth, so ob-
serued and none otherwise, whych
matter, the worde (institution) se-
meth to include, and soundethe so
in common reason: there appea-
reth not in scripture, any institucti-
on of this nature, For we rede not
in scripture, that Chrystie dydde
prescribe, any suche precyse ordre
of receiuing or ministryng, but as
in

in his supper he in dede consecrated both kindes, & ministred both kyndes, whereby appearethe that all myghte receaue bothe kindes, as all sometime haue done: Soo lykewise when he mynystred the sacrament to his disciples in Emaus, and other amonge the apostles, who vnderstode Christe: we reade of the ministracion of the one kynde, wherby appeareth, that the one kynd vnder forme of bread may be ministred alone. And there fore of any suche institucyon, as ỹ word (institution) doth sounde at the first hearing, is not testified in scriptures. But yf we meane, by institution, the firste consecration of it, when by goddes mighty worde the miracle was wroughte in the conuersion of breade and wyne, in to the body and bloud of christ, & commaundemente to the churche, to

Luc. 24.

Act. 2.

to do the same tyll he comme: Of this the euangelistes beare wytnesse, which the church hath receiued. And as s. Paule saide. Ego accepi à domino, quod & tradidi vobis: So the hole churche may saye the same wordes, with lyke credite by whose mynystery, the same feast is dayly prepared for ꝑ hole church with consecracion of the body and bloude of Christe, whereof good men reioysynge them self, with the presence of the hole mystery, which they se in the masse, at which tyme good mē also spiritually eate and drynke the same, with the common mynystre, and beleuynge the hole to be in eche kynde: haue by example of christes disciples in Emaus contented them self in the sacramental communion with the one kynde, not repelled as vnworthie to receyue the other kynde, but forbearynge of them selfe reuerently

Luc. 24.

rently, for the more semelye distri
bucion, and order amonge them,
whiche the churche hath allowed,
as our mother and nourse, who
contynually feadeth vs, with the
foode of truth. And therfore seing
we be assured, that as Chryst dyd
institute the sacrament, so he insti-
tuted the church, to be fedde with
the same sacrament, and to haue
the ministracion, distribution, &
order of it, tyll he came. And vnto
this daye, we be onely ascertayned
by tradicion of the church, in the
true vnderstandyng of theuãgely-
stes, of our order in cõsecracion of
the said sacrament, and the cyrcum
staunce of the pronunciation of
chrystes wordes, wherby the same
is wrought. What can it meane
but confusion, to wrangle with the
church in this matter, & by cauila
ciõ of wordes, trouble ỹ symple vn
derstandynges? What a worde is
(in-

(institution) with the vnderstandyng they geue it, to astoine the rude eares: For who can suffre, to here spoken that Christes institution, shulde be broken or altered: considering the word carieth with it a sonnde of precyslenes, and commaundemente in Christe of this or that order, whiche can not be verified, speakynge of the institution of the sacramente, and the worde well vnderstoode, maye be suffred signifienge the fyrste exhibicion and ministracion of it, And so some wryte, that as Christe dydde in the syxte of Johñ, promise the institution of the sacramente, sayenge.

Panis quem dabo uobis, caro mea est, pro mundi vita. The breade I shall gyue you, is my flesh, for the lyfe of the worlde: So dydde he institute the same in his laste supper of whiche institucion men wolde

Ioã, 6.

nowe

nowe make a precise lawe, as the ordre shulde be taken awaye from the churche mother of truthe, whiche folowynge Christes example, and the apostels, hath suffered cōmunion vnder one kynd, and hath reiected suche, as wolde improue the same, as men onely studiouse to impugne an establyshed ordre, whiche faulte is now moche spred abrode, both in this high matter, & also in ceremonies, and namelye suche as garnisshe Christes religion, wherein the deuyl vseth a meruelouse point of sophistry, by diuision, and examininge partes alone whiche partes so considered seuerallye, be nothynge, and yet toyned togither, be somewhat, and verye necessarye, and here I saye necessary for our estate, although not necessarye, in respect of the pryncypall thynge.

Note this difference, howe thynges may be called & be necessary in relatiō, whiche elsmight be omytted.

I wyl open this point of sophistry whiche

whyche consystethe in dyuysyon, in whiche the smalenes of the part deuyded from the reste, and consydered alone, is in respecte of the hole, called nothing. And in comen speache it hath obteined to cal that nothinge, which by comparison of a farre greater, is very lytell. As yf one were asked, whither a farthinge wolde make a ryche man: A simple man wolde aunswere.

Naye, and in dede a farthing considered alone is nothinge regarded, and yet of suche lyttell farthinges, in numbre set togither, ryches cõsysteth, & by the same disseuered, is induced pouertie. A quantitie maye be so minutely deuided, that his partes be accompted nothinge & yet those same together ioyned, make the greate masse, and haue an estimation. And therfore in the dyscussion of ceremonies, seimelynes, and ozders, the deuyl frameth

his

his questions by diuysion, and aſ-
keth of eche thynge alone, diſſeue-
red from the reſte. As for example.
Whither a ſhauen crowne maketh
a preiſte wherevnto a man muſte
aunſwere, as he wolde do to the
queſtion of a farthinge before mo
ued, and ſaye, Naye. Well qᵈ the
deuyll, then awaye with youre
crowne, and calleth it a fleſhmarke
becauſe he wyl with a nycke name
deface it. Then he aſketh whether
a longe gowne maketh a preiſt, of
that colour or that faſhyon, & then
it muſt be aunſwered, Naye. And
then there muſt be a ſonge made
of it, with awaye with it. Then
the deuyll commeth to the ceremo-
nies in ordres geuinge, and aſketh
of ceremonies ſeuerallye alone,
whervnto as he diſſeuereth them,
ỹ aunſwere muſt be no, wherupon
he concludeth. Ergo they be no-
thinge requiſite, After whyche
ſorte

sorte, he shall also diuide you the sacramentall wordes, and aske of euery worde of them alone, And as it is graunted, how that one word doth it not, that worde is layde aside, And so he wyll peruse all, and by sophistrye in deuision wipe out all, as nothinge. And in other matters lykewise frame this question, for example. Shall forbearinge of meates saue a man? The aunswer must be. No. And then, Ergo eate all daye longe. Dothe watchinge bringe a man to heauen? Naye, Ergo slepe and spare not. Is ỹ place cause why a mans prayer is good? The aunswere muste be, Nay, And what nedeste thou comme to churche then, sayth the deuyll, onles it be to heare my false teachynge set forthe. And thus by these subtle questions the deuyll robbeth simple men, euen of the substaunce by degrees of true religion, as parasites

sutes and flatterers robbe wanton heyres of their worldlye substaũce, by alluring them to prodigall and wastefull distribution of their goodes and landes, in seueral litle portions, with these questions to the wise ponge mã, what is this to you sir: a small matter in your purse, and nothinge to youre substaunce But by suche nothinges, we haue sene ponge heyres, sodẽly brought to nothinge, and made verye beggers, As we se lykewyse, by the deuylles sophistical entisementes by seueral inquisitions, of the validitie of this or that ceremony alone, ceremonies so contempned of many, as the substaunce of oure religion, is amonge manye prodigall chyldren, wasted and consumed, & by contempte of the preist and his garmentes aparte, by small regarde to the place, and other ceremonyes neglected: Chryste hym selfe

selfe in the sacramente of the aul-
ter is despised mocked & skorned,
with suche topes and termes, as
the Jewes deuised not more spite-
ful, euen when they saluted him, Aue
Matt. 27. rex Iudeorum, and spette in
Mar. 15. his teeth: But after the same sorte
Joan. 19. reuerence decaieth towardes all e-
states and innocencye, as one wi-
teth, departeth from man by de-
grees, no man begynneth with the
greatest abhominacion, but where
small faultes be not duely correc-
ted, the greate and abhominable
shall neuer be eschewed. The mar-
chaunte that wyll thryue, estemeth
his farthynge, & is therin through
lye wyttie to matche with the de-
uylles sophistry, and can espy that
althoughe a farthinge considered
alone is nothinge, yet he is there-
in as wyse as Hesiodus, who for
a lesson of thriuinge sayeth, Lytle
to litle, maketh a great heape. So
wyse

wyse be the chyldzen of this wozld in theyz generation, to ozdze ỹ wicked Mammona, And foz conseruation of our religion, whiche shulde foz euer conserue vs: we be so foolysshe, to be decepued with the deuyls false sophistrye in diuision, and call all nothinge, that conteine not the hole sũme, wherof ensueth the dissipation of all amonge many to the destruction of body and soule, foz euer, as we haue latelye sene in a few ỹ died most miserably, to the terrible example of other, to beware by them. The wzath of god hath lighted on them, but they onelye were not in fault. Derelinquat impius uiam suam & uir iniquus cogitationes suas. Esa, 55.

Beleef hath ben so moch talked on, & with talking, men fallen into suche ydelnesse of wozkes, that the deuyll hath taken his oppoztunitie, to spoyle men of their true beleef, foz onelye beleefe

T. wan-

wãteth that hath ben so much trat-
teled of, onelye to suffyse. Cato the
Romaine as a worldely, wyse man
uttered a prudent sentence, that he
feared the youth of the Romaines,
shulde leaue their valyaunte actes
after they beganne ones so muche
to talke of them. The speache was
not the cause thereof, for then we
shoulde saye, learninge were not
good, but yet we often see them con
curre togither, wherby appeareth
suche corruption in manes nature
as speache in a cõmon welth, shuld
be coummitted to fewe, and the mul-
titude in sylence, to speake of ver-
tue with their dedes. Accordinge
1. Cor. 14. wherevnto saint Paule said. Two
or thre of the prophetes, shoulde
speake in the cõgregacion, and the
reste holde their peace, and none
speake agayne, onlesse he hadde a
newe reuelacion. If men ware as
wanton in their speache, as wemen

why shulde not suche, be vnder the
precepte of scylence, aswell as we-
men, and if they be desirouse of
knowledge, ascende to the moun-
tayne, where it is placed by suche
degrees, as Gregorye Nazianzene
speaketh of, very necessarye to be
obserued: For els in the tonge and
knowledge, is moche loosenes and
temeritie, oncles the same be ordre-
red and stayed by the feare of god.
For where is the feare of god, there
is keping of his commaundemen-
tes, where the commaundementes
be kepte the carnall parte is pur- Ecclē.2.
ged, whiche elles maketh mannes
soule cloudye, and suffreth it not to
se clearely, ỹ beame of godly light.
Where is suche purgynge: there
is clearenes, whiche causeth muche
desyre euermore to ascende. frome
vertue to vertue, which is the stay
of knowledge, and confirmaciō of
it, and so by these degrees, doinge

is the waye to knowledge. But this ordre is pretempted, wherof followeth suche effecte of knowlege as sainte Paule speaketh of. How knoweledge swelleth and pusthe vp mennes stomackes, the faulte whereof is not in learnynge, but in the indispositiō of such, as presume vnto it, which fault, god of his infinite mercye amende, for he onely can and wyll, when his pleasure shalbe, whiche our behauyour towardes hym maye haste or delaye. If requeste, intercession, & deprecation to all, enterlaced, with sharpe punyshmente to some, and mercye plentifullye mynystred to other, can reformme ꝑ is amysse, all hath ben assayed and attempted on the kynges maiesties behalfe. As he is a prynce furnyshed with knowledge and power, goddes specyall gyftes and great: so he hath vsed both, for the reformacion of his people.

Doynge is the meane & waye to knowledge 1. Cor. 8.

ple. The conseruation of true be-
lefe is only despyzed, foz the mayne-
tenaunce of gods glozy, wherin
ỹ deuyll also pzetendeth to laboure
and trauayle, but deceytfullye and
also sophistycally, as I haue pur
posed to declare vnto you, whiche
howe I wold haue done foz the re-
leif of other, I knowe, and howe
I haue done, shal leaue it to youre
iugement, which god direct, to the
atteyninge of al truth, which is on-
ly in our sauiour Jesus chzist, and
by hym, whom all good chzistē mē
haue from the beginning, & do still
beleue, most assuredly, to be pzesent
really, in the sacrament of thaulter,
without leauinge his seate in hea-
uen, where he is also continuallye
our aduocate, to relieue our infir-
mities, as he is in the sacrament of
thaulter, to fede our weake bodies
& soules, wherby to make vs strōg
to come to him, & liue without end.
Amen.

Pȝynted at London in Aldersgate
strete, by Jhon Herforde, at the
costes & charges of Roberte
Toye, dwellynge in
Paules churche
yarde, at the
sygne of
the Bell

1546.